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A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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The articles in the Review Department are not excerpts, but condensations of the original articles specially re-written by the editors of THE LITERARY DIGEST. The articles from Foreign Periodicals are prepared by our own Translators.

The Reviews.

POLITICAL.

UNIVERSAL SUFFRAGE ONE OF THE POLITICAL SOPHISMS OF OUR TIME.

CHARLES BENOIST.

Revue Bleue, Paris, August 13.

THORETICALLY, the defects of universal suffrage are but too well established. A crowd of authors, great and small, coming from the four corners of the intellectual and social world, and professing opinions the most diverse, have pointed out these defects with unimpeachable truth and clearness. There are those, however, who do not find these defects in universal suffrage, and who have little but praise for what they claim to be an inalienable right. Of the sophisms employed to establish this claim, I will notice four, which may be formulated as follows:

1. The right of suffrage is a natural right.

2. Universal suffrage is the manifestation of popular sovereignty.

3. Universal suffrage imposes on a person elected by it a mandate.

4. Universal suffrage ought to be equal and uniform for all.

First. If suffrage is a natural right, why is the half, and more than the half, of the human species deprived of it? Why do not women and children vote? Why do not males vote before they are adults or of age? Why is it that this natural right was proclaimed for the first time but a hundred years ago, and that it is barely forty-five years since it was recognized? How does it happen that this natural right may be (in case of unworthiness) taken away by a judicial decision, by a prescription of positive law?

If man possesses, solely by virtue of being man, the right of suffrage, if this right, as Bluntschli, one of the fathers of political philosophy, says, is "derived from himself, from the necessities of his existence or his personal development," how can judges, who are themselves but men, deprive other men of this right?

It is needless to argue the point. The incontestable proofs that universal suffrage is not a natural right are that women and children have not this right, that men do not have it until they reach the age of twenty-one, that it is but a half century since men did not possess it. The proof that universal suffrage is the creation of civil law alone, is that penal law takes the right away.

Second. *Universal suffrage is the manifestation of popular sovereignty.* I have heretofore shown* that the idea of sovereignty is old, worn out, runs the risk of being absurd, is useless, and big with threats. Popular sovereignty is summed up in the right of suffrage, and is exercised for a few hours once every four or six years.

Moreover, despite what Rousseau says, the vote is not a declaration of the general will. A vote is simply the choice of a person. By a vote the electors do not say: "We wish such or such a thing." At least they say it indirectly, only by naming such or such a person. A sad sort of sovereignty is that which is so intermittent and restricted!

No, universal suffrage is not the manifestation of this delusive sovereignty. Even if the sovereignty were real, the suffrage would not be the manifestation of it. No, the vote is not a declaration of will, it is a choice. It is a manifestation of life, of political activity.

Third. Is there a mandate imposed on the person elected? Certainly not. The election, the choice, does not at all imply a command. When the Deputy is chosen, the business of the elector is finished. When a mandatary is appointed, the business of him who issues the mandate is not finished. The mandate is something precise; it is a definite, determined object. He who issues the mandate says to the mandatary: "You will do such a thing." He who issues the mandate declares formally what is the extent of the powers conferred. The mandatary can go to that extent and no further.

A characteristic of a mandate is that it can be revoked at the pleasure of him who issues it. An election cannot be revoked at the pleasure of an elector. The person elected is regularly invested with power for the duration of his term. He cannot be deposed by discontented electors.

Fourth. It is not apparent for what reason universal suffrage should be equal and uniform. What is universal suffrage? A simple manifestation of life and political activity. Is life, is activity uniform? Is it not, on the contrary, multiform? Has

* See THE LITERARY DIGEST, Vol. V., p. 115.

it not as many manifestations as there are environments and individuals?

To what does uniformity conduct, if not to mediocrity? Thus we reach the inconveniences, the defects, the dangers of universal suffrage, enumerated at length and exactly described by many famous authors.

As to the four sophisms, they are linked together in the following order: The people are sovereign by natural right; universal suffrage is the visible manifestation of this sovereignty, then suffrage is also a natural right; all citizens participate equally in this natural right, then all are electors equally and in the same manner; sovereignty resides in the people—that is, in the electors; the person elected is but a delegate, then he is the mandatory of the electors, then election confers on him a mandate.

Take away from this reasoning, correct in appearance, its base, the erroneous and abstract notions of sovereignty and natural right, then the reasoning crumbles to pieces in an instant, and these four sophisms, so lightly taken to be articles of faith, declare what they are, sophisms which it would be puerile to trouble one's self about.

Let us not forget, however, that these sophisms are not universal suffrage; they are but morbid excrescences. We need not fear to cut them off. When the operation is finished, universal suffrage will be seen to have still some inconveniences and imperfections, but these will be manageable, tractable, reducible. None of these inconveniences will be without compensation, none of these imperfections will be without remedy. Universal suffrage will doubtless be subject to some of its maladies, but none of them will be mortal.

THE MORAL OF THE ELECTIONS.

SIDNEY WEBB.

Contemporary Review, London, August.

THE absence of a systematic and constructive creed, which seemed to Mr. John Morley in 1882 so ominous to the Liberal party, has, in 1892, brought its own Nemesis. For the first time within a whole generation, neither the magic of Mr. Gladstone's name nor the shibboleth of "a great historic party" has succeeded, after a long spell of Tory rule, in regaining the allegiance of the great mass of the British electors.

To be more precise, the present invertebrate condition of the Liberal party arises, not so much from lack of political doctrine, as from the presence of two mutually exclusive economic creeds. The party has two distinct antagonistic sections. On one side are the older men, who "stand where they did in 1880," though not always honestly avowing the fact. The Liberal party in 1880 was essentially individualist in principle, and was living upon the remnants of the political reputation of the Manchester school. A vague belief in the saving grace of non-intervention abroad and *laissez faire* at home was vitalized only by a political programme of the extension of the franchise. To the rising desire for social reform is presented no more hopeful solution than the economic negations of Nassau Senior and Fawcett.

The social ideal of the older Liberals in 1880 was essentially of the individualist type. The social reform proposed was to enable the artisan to become a small capitalist and the laborer a small land-owner. "Three acres and a cow" in the country had its analogue in schemes of leasehold enfranchisement in the town. The vision began and ended with setting free the exceptionally thrifty or exceptionally able workman to rise out of his class, and was thus directly opposed to the dominant aspiration of the trade-union leaders, who sought, not to enable a few to rise out of their class, but to raise the social conditions of the class itself. During the twelve years since 1880, this section of the Liberal party seems unfortunately to have learnt nothing and forgotten nothing. Its political for-

mula remains to-day as it was then, that "the best Government is that which governs least."

Meantime, the half-unconscious political strivings of the working-class organizations have found increasing expression among the younger politicians in the Liberal ranks. It has become more and more plain that the facts of industrial life are "dead against" the realization of the individualist ideal of each man becoming his own master. The spread of economic knowledge has also made it plain that the artisan cannot dodge the law of rent, and is left face to face with the grim fact of this colossal tribute levied by ownership upon the industry of the nation, without any obligation on the part of the recipient to render any social service in return. The outcome of this new ferment is the formation of an incipient collectivist section within the ranks of the Liberal party, to which now belong the great bulk of the younger men, the new-born London party, and the principal officials of the Labor movement.

The economic creed of this section is directly antagonistic to the older faith. Its aim is not the subdivision of property, whether capital or land, but the administration of these by the representatives of the community. It asserts the claim of the whole community to the land, and especially to that "unearned increment" of value which the whole community creates. It tells us that the first proper source of public revenue, for a growing city built on private land, is the annual tribute which the owners of that land now levy upon the industry of the inhabitants. Hence the demand for special taxation of urban land values. It is coming to be remembered that Bentham, the great father of Radicalism, urged that taxation need not be limited to supplying funds for the bare expenses of the government, but that, wisely handled, it also supplied an admirable means of gradually equalizing private fortunes. The political formula of this section might almost be summed up: "The best government is that which can safely and wisely administer most."

A political party might do well with the creed of either of these sections of the Liberal party, but will never find it possible to permanently combine what are two mutually destructive theories of social life. The present position of the Liberal party, as exemplified, for instance, in the heterogeneous Newcastle programme, is that of an almost equal poise between the two faiths, and betwixt them, Gladstoneism, pure and simple, has fallen to the ground. This, it seems to me, is the chief moral of the General Election.

The individualists of the party have, since 1886, been steadily retreating before the collectivists, but the retreat has not been a rout. The result, as we now see it, is that success has followed the Liberal flag just in so far as that flag has waved over a collectivist programme. In one quarter alone have we completely recovered the ground of 1885, and in that one quarter alone has the collectivist side of the Liberal party completely triumphed over its individualist competitor. In London Liberalism the "London programme" has, notwithstanding Home Rule, simply swept the field; every London Liberal candidate stood pledged to a far-reaching programme of municipal Socialism which had not a single representative in the last Liberal Cabinet.

If the Liberal party is once more to stir widespread enthusiasm, and become a great "instrument of progress," it must find its own soul, and put on the armor of a genuine political faith. We must arrive at a common agreement as to what are our aims and whither we are going. The problem of our time is to secure for the whole community not political, but economic freedom. We must frankly recognize that our task is to convert, by aid of the English genius for representative self-government, a political into a social democracy. In this way, and in this way alone, can the Liberal party equip itself once more with a systematic and constructive faith, and learn to "explain in the large dialect of a definite scheme what are its aims and whither it is going."

OUR FOREIGN RELATIONS.

THEODORE S. WOOLSEY.

Yale Review, Boston, August.

EVERY student in the department of foreign relations must be impressed by the number of controversies which have arisen of late with foreign Powers. In considering several of these "difficulties," and comparing their causes, the question has presented itself, whether one main cause has not led to all of them, and if so, whether this does not indicate a change of foreign policy.

This policy was originally outlined by Washington in his farewell address, in that noble passage beginning, "Observe good faith and justice towards all nations; cultivate peace and harmony with all." It was believed to consist in the avoidance of encroachments upon, as well as of entanglements with, other States. Long ago we reached the position of indifference to foreign influences which Washington aimed at. Too often have we failed of the good faith and justice, which he inculcated. But the peculiar advantages of our position are the same, our duties are the same, now as then. If there appears a change in our foreign policy, we have a right to question it; we may still test it by the spirit of our diplomacy.

Ever since the recognition of our independence by Great Britain, our fishery relations with her colonies have given much trouble. At several periods we have had to complain of high-handed treatment of our fishermen and of the illegal seizing of their smacks, by the provincial authorities. But now the tables are turned. Since 1885, United States ships have seized some and warned away many more of the British Columbian sealers for operating in the waters of the Bering Sea. The controversy resulting, as yet unsettled, is the first on our list to claim attention.

[The writer here proceeds to a review of the facts in the Bering Sea controversy, the matter of which is already sufficiently familiar to the regular readers of the DIGEST, and reaches the conclusion that, "It is a great and undue stretch of the jurisdiction of the United States, to capture twelve ships and warn off a great many more for engaging in a species of fishery, many miles from land."

The Barrundia affair next claims the writer's attention. He states no facts that have not heretofore been given in these columns, except that "Barrundia's daughter shot at Minister Mizner in the legation, charging him with being the cause of her father's death." His conclusions are that, "Both Commander Reiter and Mr. Mizner, then, judged by the rules and precedents of International Law, acted with absolute propriety"; and that the recall of the Minister, and the removal from command of the naval officer, with the terms of the reprimand administered to the latter, show "a marked extension of the jurisdiction claimed by the United States. It announces to its naval officers the duty of protecting all political refugees sailing under its merchant flag, even when within the waters of the country to which those refugees belong, by strategy if not by force—the duty of bringing asylum to them, instead of permitting them to seek it."

The writer claims that the fruit of this is seen in the *Itata* case and the events following, a review of which he makes in detail.]

Fitting out an armed expedition is illegal, but this was in no sense such. It was a purely commercial transaction. When we apply the recognized law to this seizure, chase, and surrender, we are struck by the unusual zeal of our Government. Such a stretch of jurisdiction on the part of the most powerful State on this continent, must necessarily alarm all its neighbors. The cases against the *Itata* and the tender *Robert and Minnie* were dismissed. They had committed no breach of our laws in the judgment of our courts.

This matter naturally created among the Chilian Congressionals a sentiment hostile to this country. Soon after they conquered Balmaceda and his army and came into power. In view of the desire of the United States to advance its political and commercial influence in Chili, this failure of our Minister-Resident and of our Admiral to "pick the winner" was most unlucky. Many of the fleeing Balmacedists sought asylum at

the United States embassy. At the cost of much discomfort this was accorded by Mr. Egan, as it had been accorded to the Congressional fugitives when Balmaceda was supreme.

[Mr. Woolsey discusses this matter of asylum at length, quoting various Secretaries of State to show that while they recognized a larger use of it in South American republics than elsewhere, the policy of the Government has been to restrict it within somewhat narrow limits. He holds that the asylum extended to Balmacedists was excessive. He reviews the affair of the *Baltimore's* men at Valparaiso, and points out that the attitude taken by our Government in that matter entirely contravened the doctrine of Mr. Blaine's dispatches to Italy respecting the lynchings at New Orleans.]

Did we not owe the same respect to the Chilian courts, that we claimed for our courts, from Italy? And was not the unwillingness of the Executive to show this, a fresh example, of the enlarged view of the rights of sovereignty to which we are fast accustoming our people, and in which we are training our navy? Looked at from this point of view, it will be seen that all the instances related show one and the same tendency, an attempt on the part of this Government to stretch its claims of jurisdiction unduly. This means, in the first place, a departure from the old and safe policy of the fathers. It means courting rather than avoiding foreign entanglements. It means one collision after another with its sulphurous war-cloud. It means the setting up of new precedents which may prove awkward, even dangerous. It will encourage aggressions upon weak neighbors. It will make this country hated and distrusted by its natural friends. It will weaken its commercial position on this continent, throwing trade into other channels than ours. If we assume an advanced position, we must be prepared to maintain it. We shall need a larger army: a navy of the first rank; an increase of taxation to pay for these; a reversal of our military and naval policy to maintain them.

Can we afford to turn aside from the problem which is ever before us, how a great, free people can best work out its own salvation, can purify the ballot, can make capital safe and labor contented, maintain the law and keep down corruption, develop its resources and promote general prosperity?

The tendency to stretch the jurisdiction of this country beyond the law and the usage, is not one which will stand still. It should be checked at once.

THIRTY YEARS OF STATESMANSHIP.

VAN BUREN DENSLAW, LL.D.

Republican Magazine, New York, August.

I.

THE achievements of the Republican party embrace its career as an opposition party from 1854 to 1860, as well as its epoch of control of the Federal Government since that time. Mr. Cleveland's brief interregnum changed the personal of the administration, but the Government continued to be carried on in a groove of legislation cut for it by the Republican party.

In 1856, stimulated by the preceding several years of the war in Kansas, the party polled a third of the whole popular vote for Fremont—1,341,264 votes. From that time forward it has contended for national supremacy, under three widely different sets of conditions. In 1860, it polled only 1,866,352 votes for Mr. Lincoln, against 2,810,503 cast for the three adverse parties, led by Breckinridge, Douglas, and Bell. It went into power, therefore, as the choice of only a minority of the people; but it was theoretically and constitutionally charged to suppress a rebellion based partly on the principle of slaveholding, partly on that of free trade, and partly on the assumed right of a State to secede from the Union.

To each of these principles nearly the solid weight of the other three parties stood pledged; for, since 1848, the Democratic party had denied, and no party had ventured to assert

the right of the General Government to coerce a State, no party denied the validity of slavery in the States, and no party since 1846 had advocated protection to home industries. Thus a minority party, in power over a majority of the States, was charged to subdue a rebellion of the minority of the States based on principles, most of which had commanded the previous apparent assent of a majority of the whole people. This needs to be remembered in order to grasp the real magnitude of the task, viewed simply as a problem in statesmanship. For while it was constitutionally an attempt of the minority of the States to coerce the majority into permitting disunion, in its social aspect it was a case calling upon the minority party in charge of the Federal Government to make a lawful but extremely critical use of the forms of the Constitution, and the power of the army, to change the foundations of the social structure and give the nation at large a new constituency, sovereignty, and citizenship.

Hence, upon the Republican party succeeding in its herculean military task of subduing what was, in its political aspect, a rebellion of the majority, its victory in battle would presumably be followed by defeat at the polls. Only this result could follow if the constituency voting at the close of the war were to be the same white constituency which, by severing itself into four parties, made the election of Lincoln possible in 1860, and from which eleven States had to be absent in 1864, to reelect him. Even thus, he gained in 1864 only 349,715 votes on his vote in 1860, when there was an aggregate plurality against him of nearly a million votes.

In 1868, all but three States—Mississippi, Texas, and Virginia—voted, but those recently in rebellion voted with new constituencies, which secured most of them to the Republican party. Had only white constituencies voted in the South, the Republican party would have lost its power in 1868.

A few Southern Republicans, like John S. Wise,* hold that if the right to vote had never been given to the blacks, the Southern whites would have divided, and the Republican party would have received a large share of the vote. This proposition is clearly delusive. There was nothing in the results of the war, as they were then viewed in the South, to cause one Southern white to vote with the Republican party. We should have lost the solid South in 1868; whereas, under the course actually pursued, we held eleven Southern States until after 1874.

Only by the help of the emancipated, reconstructed, forcibly upheld, and rebel-disfranchised constituencies in 1872 was Grant able to poll a popular vote of 3,597,070 to 2,834,079 for Greeley. It will be seen by comparing this vote for Grant with the vote for Lincoln in 1860, that the Republican party had in those twelve years doubled its voting strength.

Since 1876 no Southern State has voted Republican, except Tennessee on a State Debt issue in 1880, and Virginia in 1881. The South is now as solid on the proposition that white votes shall overrule black majorities as it was before the war in regard to slavery. President Hayes, for some inscrutable reason, abandoned all further protection of the vote in the three Southern States (South Carolina, Florida, and Louisiana), to which he was indebted for his election. This was a deplorable misfortune, if not a political blunder, from which the party must recover when it may. Without the restriction on rebel voting, and enfranchisement and protection of the blacks, the Republican party could never have embodied into law the results of the war, maintained a protective tariff and a sound currency, paid the debt or pensions, or achieved any other part of its past work.

The Republican party could not have grown from its reviled beginnings up to the 6,000,000 votes which it will cast for Harrison in 1892, without great, continuous, and almost omniv-

present statesmanship extending to nearly every detail in its career.

The first marked manifestation of this profound sagacity is found in Mr. Lincoln's simple and homely speeches while on his way to Washington. He called upon the people to pray for him, and under the fervor of the hour was touched with the warm feeling of a superintending Providence. This habit of thought was unfamiliar to his mind, but it struck a fortunate chord in the nation at large. To have entered upon the conflict on the cold philosophic basis that success depended on which party had the strongest battalions, would have prevented our battalions from being the stronger. There are crises so stupendous that the dramatic element in man craves to be reinforced from the religious.

Mr. Lincoln's next success lay in the selection of his Cabinet. He gave portfolios to four of his rivals in the convention which nominated him. Before the end of the first year he called Stanton in as War Secretary, pursuant to his general policy of calling every Democrat possible to his aid. The guiding spirits of the War Cabinet were Seward, Chase, and Stanton, to each of whom, in certain contingencies which afterwards arose, the Administration of Lincoln owed its success. But day by day rose higher above each of his advisers the individual judgment and sagacity of Lincoln.

SOCIOLOGICAL.

THE HOMESTEAD STRIKE.

North American Review, New York, September.

I.—A CONGRESSIONAL VIEW.

THE HON. W. C. OATES, CHAIRMAN OF THE CONGRESSIONAL INVESTIGATING COMMITTEE,

HOMESTEAD, a neat town of 10,000 to 12,000 inhabitants. Its inhabitants are chiefly laborers and mechanics of various degrees of skill, with a competent number of small merchants and tradespeople. About half the population are of foreign birth.

About one mile up the river from the heart of the town are the Homestead works of Carnegie, Phipps & Co., costing, exclusive of the ground, nearly \$6,000,000. They manufacture structural materials used largely in fire-proof buildings. The Navy Department has a contract with the company for 6,000 tons of armor-plate for new war-vessels. They also manufacture here all kinds of plate and do a general miscellaneous business.

Up to the last of June about 3,800 men were employed, including a number of boys. For the month of May the payroll exceeded \$200,000. Wages were from 14 cents per hour for the common laborer (the lowest) up to \$280 per month (the highest in May), a majority of the skilled workers receiving \$200, and less.

While the company, under present management, has been exacting, it has shown much liberality and kindness to its employés. It has loaned money to purchase lots and build homes, charging 6 per cent. interest. It receives from them deposits (aggregating in June \$140,000), paying therefor 6 per cent. interest.

July 1, 1889, the company made, through the Amalgamated Association of Iron and Steel Workers, a contract with a number of skilled workmen, to run until June 30, 1892. The basis of contract was a stipulated sum per ton of products in different mills, and \$25 per ton as minimum price for 4 x 4 Bessemer steel billets, with a sliding scale providing that if market price of billets went above \$25 the workman would get the benefit of the rise; if price fell below \$25, workmen's pay would not be less than the minimum. Near the expiration of this contract the company proposed to workmen a reduction of the minimum

* For Mr. Wise's views, see THE LITERARY DIGEST, Vol. V., No. 9, p. 229.

to \$22; also a reduction in some departments of the amount of tonnage paid; also to change the time of expiration of new contract to the last day of December.

After negotiation, the company proposed \$23 as minimum; the workmen offered to take \$24—which was refused. The workmen also declined to accede to a contract which should expire in midwinter. Negotiations terminated June 24.

Mr. Frick, president of the company, gives as the chief reason for the proposed reduction:

First, That the market price of steel billets, etc., has fallen to such a figure that, in justice to his company, the minimum should be reduced; and,

Secondly, That the improved machinery put into some of the mills since the contract of 1889 doubles the output of finished product, with no increase in number of laborers, thus greatly increasing their tonnage compensation. (This latter point is contested by the workmen and explained in several ways; and only an expert would be competent to pass intelligent and just judgment upon it.) Mr. Frick testified that his company lost money this year, and he thinks the most of last year, on every ton of slabs, billets, and blooms produced and sold by them. He attributes the fall in price to increased domestic production; says it has caused a most remarkable decline within the last three years.

[Mr. Oates details the facts regarding the troubles at Homestead following the termination of negotiations, as they came out before his committee. These are generally familiar to the public, but there have been some disputed points. It now appears that Mr. Frick began negotiations with the Pinkertons as early as June 20—four days before negotiations with the workers terminated, and that no appeal was made to the authorities of the county or State until after workers had taken possession of the Company's works; that Deputy Sheriff Gray came with the Pinkerton men; that these, as the barges carrying them neared Homestead were followed by a mob on shore, who discharged firearms before the barges reached the dock. Regarding the attempt to land, Mr. Oates says: "A short war of words was followed by firing on each side. . . . After a brief fusillade those on shore fled . . . and the Pinkerton men retreated into their barges." He further states, that when the Deputy Sheriff came back on the boat he announced his intention of towing away the barges containing the Pinkertons, but was prevented by heavy firing from the strikers. As to the Pinkerton men after their surrender to the strikers, he says: "they were brutally and outrageously maltreated. The injuries inflicted upon them, in some cases, were indecent as well as brutal."

Mr. Oates argues that the high protective tariff has resulted in over-production, decline in prices of products, and necessity for "cutting down the expenses of the manufacturer, and it may be the wages of labor included." He expresses his belief that Mr. Frick does not favor labor organizations, and "had no great desire to contract with his workmen through that organization [Amalgamated Workers]. This was the true reason why he appeared autocratic and uncompromising." He believes that had he reasoned with the men, an agreement would have been reached. He emphasizes the mistake made by Mr. Frick in not calling upon the Sheriff for protection in the first instance, though conceding his legal right to employ the Pinkertons to protect his property, and the latter's right to enter thereon. He emphasizes "the right of any man to labor, upon whatever terms he and his employer agree, whether he belong to a labor organization or not"; and says that Congress cannot legislate in the Homestead case; that arbitration laws have failed to accomplish anything in such cases.]

The rights of property and personal liberty are secured by the fundamental laws of the State and Nation. The Legislature of every State should enact wise, conservative, and just laws for the protection of both labor and capital, so that demagogues may have a narrower field for agitation. Otherwise, with the next decade, we may expect a revolution and bloodshed which may work a change in the form of our Government. Congress can allay agitation by repealing all class legislation and restricting foreign immigration.

II.—A CONSTITUTIONAL VIEW.

GEORGE TICKNOR CURTIS.

On the indubitable facts of the Homestead case, which I have taken great pains to gather from authentic sources, I have no hesitation in expressing my opinion:

First. That the owners of the mills had a perfect legal right to employ any necessary number of men to defend their property.

Secondly, That all acts of the Pinkerton men at Homestead were lawful; and that as watchmen they had a right to bear arms on the premises of the Carnegie Company in order to protect life and property, whether they were or were not deputized by the Sheriff of Allegheny County; and that the agency had the right to ship arms for such purposes from Chicago to Homestead; and that, in view of the attack on the barges, the watchmen had the right to bear arms and defend themselves; and that all their acts in firing in self-defense from the barges, after the attack on them, were legally justifiable under the laws of the United States and the State of Pennsylvania.

Thirdly, That the killing of Klein by one or more of the riotous strikers was a murder.

Fourthly, That all who stood by, sympathizing with and encouraging the strikers, or not exerting themselves to prevent the strikers who were armed from firing on the barges, were accessories to the murder.

The stake that society has in manufacturing industries, and in the lines of communication and travel, is too vast to permit any body of men, large or small, on any pretext, to suddenly stop production or interfere with intercourse between different communities.

Unfortunately there is one embarrassing difficulty in the way of legislation: Whenever such a disturbance as that at Homestead occurs, politicians at once endeavor to turn it to the advantage of their party. But in any event the duty of society remains the same.

The first duty of the legislative power is to emancipate the individual workman from the tyranny of his class. The individual workman should not be permitted to commit moral suicide, by surrendering his liberty to the control of his fellow-workmen.

The coercion of non-union men, however attempted and in whatever it ends, should be made a crime and be punished with severity. It is contrary to the fundamental principles of our institutions. We should not permit a man to sell himself into slavery or to sell his own life. We have emancipated the colored race from slavery; certain portions of our race need emancipation from a slavery that is just as bad.

III.—A KNIGHT OF LABOR'S VIEW.

T. V. POWDERLY, GENERAL MASTER WORKMAN.

It is folly to assert that the workman has no voice in determining what the minimum rate of compensation shall be. If the manufacturer is permitted to undersell competitors, a reduction in wages of his employés must follow. It was to protect manufacturer as well as workman that the Amalgamated Association insisted on a minimum rate of pay. The majority of mills were operated under the Amalgamated scale, thus fixing a rate below which manufacturers could not sell. The question at issue between the Carnegie Company and the workers does not so much concern the price as the right to a voice in fixing that price.

The corporation, composed of many men, is an association of capital which delegates its authority to an agent to deal and make terms with the workmen. The Amalgamated Association stands in the same relation to the men as the corporation does to the capitalists whose money is invested. In equity the workman has the same right to be heard through

his agent, the officer of the labor organization, that the corporation has to be heard through the superintendent or agent. This is the bone of contention at Homestead, and in fact everywhere else where a labor organization attempts to guard the rights of its members.

Every law, every right, every concession which the working-man now enjoys has come to him through the labor organization. Equality of rights is what the workmen are contesting for, and the Carnegie Company with its immense wealth denies that right. The manager of this company is asserting the right to turn the makers of a prosperous town out of employment, and out of town—for that naturally follows. This asserted right stands upon treacherous ground, for the makers of towns have as good a right to be heard as have the investors of money. Flesh and blood should receive more consideration than dollars and cents.

Our Government has enacted protective legislation in the interests of labor, but it quiescently allows the manufacturer to absorb the bulk of protection, and then throws its armies around the establishment at the slightest provocation, when the workmen ask for what their Government admitted that they had a right to enjoy.

It may be asked what would have averted the trouble at Homestead. Industries which are protected by tariff laws should be open to inspection by Government officials. When the managers of such concerns seek to take all the protection, Government should interfere on behalf of the workingmen. Protection should protect the man who works. At the hands of State and Nation the Knights of Labor demand "the enactment of laws providing for arbitration between employers and employed, and to enforce the decision of the arbitrators."

In no case should an armed force, such as the Pinkerton agency arms and equips, be tolerated. A high fence was erected around the Homestead works before a threat had been made or a disagreement considered possible. It was built to serve as a prison-pen for those who must work so cheap that they will not be able to erect homes or maintain families in respectability. Read what Mr. Carnegie said six short years ago in speaking of the question of employing non-union cheap men:

The employer of labor will find it much more to his interest, wherever possible, to allow his works to remain idle and await the result of a dispute than to employ the class of men that can be induced to take the place of other men who have stopped work. Neither the best men as men, nor the best men as workers, are thus to be obtained.

The arbitrament of the sword was the first thought with the Carnegie Steel Company. In the awful spectacle of July 6th could be seen the final abolition of brute force in the settlement of strikes and lockouts. What the law will not do for men they must do for themselves, and by the light of the blazing guns at Homestead it was written that arbitration must take the place of "Pinkertonism."

DEMOCRACY AND THE ROMAN CATHOLIC CHURCH.

ABBÉ FÉLIX KLEIN.

Le Correspondant, Paris, August 10.

LAST month an archbishop of the United States was passing through Paris. In his own country, so free and so daring, he is considered by many, we are assured, a rash person, and he was on his way home from Rome where he had been obliged to justify his acts and opinions. Before returning to the other side of the Atlantic, a current of opinion drew toward him the crowd of those who believe and those who are searching for the truth, the Christians who are in quest of a new order of battle, the unquiet spirits who ask for some words of life.

One evening the archbishop appeared, with M. de Vogué at his right hand, and M. de Mun at his left, before the élite of the Parisian world. Among his auditors were illustrious for-

eigners, like Général Annenkoff, perhaps twenty Members of the Institute, Deputies and Senators, Professors in the great schools, the young clergy, the independent press, the *Correspondant, Revue des Deux Mondes, Univers, Croix, Petit Journal, Débats*. The archbishop simply explained his ideas; he extolled democracy; he congratulated himself, on being one of a clergy which does not consecrate less time "to public life than to the sanctuary and the sacristy," on belonging to a Church which finds itself at ease in a land of liberty and which invokes a benediction on the progress of the age. Would any one have believed that these words, so bold in the eyes of our petty courage, which we cannot imagine to have issued from the mouth of a French bishop without regarding them as paradoxical, would evoke loud applause from the speaker's auditors and that the next day, journals, offices, and counting-houses would be full of his praises?

Whence comes in France such a change in people's views, that interior progress which for so many years has been the indispensable condition of all exterior progress? The principal cause, doubtless, of such a change must be found in the latest acts of the Papacy, and the decisive impulsion given from Rome. Yet if the intervention of Leo XIII. has had, notwithstanding the inquietude it caused at first, such sovereign efficacy, if this penetrating spirit thought the hour opportune for his two most recent Encyclicals, it was because he saw the ground had been prepared in advance, by the lessons of events and the failure of the old systems—prepared also by the attempts at reconciliation between the Church and the modern world, made by the most illustrious of these who at this moment enlighten with their thought what the mind of the public is trying to find, or who direct with their powerful voice the strategy of social action. One of such men his auditors recognized in the Archbishop of St. Paul.

Democracy, according to the definition of Lincoln, recalled by Archbishop Ireland in his address on the 18th of June and loudly applauded by his hearers, is "government of the people by the people and for the people."

Democracy is not solely the government of the people *by the people*—that is to say, a system in which private persons themselves exercise the most of their rights, and watch over the use of the rights which have to be delegated to the central authority. Besides this, democracy is the government of the people *for the people*. It is very natural that when power belongs to the people, it should use that power as much as possible to further its own interests. The people, however, includes everybody. Who, then, can there be who will not desire that government be administered for the people? Notwithstanding, there are in society classes, noble or otherwise, who have already reached a condition of well-being at least sufficient. Evidently it is not about these that democracy ought to concern itself most; provided they are protected in the legitimate rights they have acquired, they should be content. It is, then, for others, for the masses, the working-people, those who, in the strict sense of the word, constitute the people, that democracy ought to give thought; it is for these it ought to govern, endeavoring to establish a social state which will permit them, under normal conditions, to satisfy, without the aid of charity and by the distribution of true justice alone, all their material and moral needs.

This theory, in itself perfectly equitable, of government *for the people*, the Socialists would like to-day to make their exclusive property. In the way they explain the theory, it cannot be accepted, without sacrificing, like the Socialists, good sense and the most elementary lessons of experience to the spirit of Utopia. To abandon yourself in good faith to the dream of collectivism without being able to see that it substitutes for all the living forces of individuals the universal, stifling, and moreover, sterile tyranny of public powers, you must have undergone or contemplated suffering for a long time, and bitterly, until you have become completely fascinated

with it; you must have, and that is an excuse, mind and stomach equally empty.

Rejecting this extravagance of the Socialists, the Roman Catholic Church advocates democracy, which it recognizes as a government of the people, by the people, and, first and foremost, for the people. It is not pretended that the Church declares itself incompatible with forms of government not democratic. Yet in these latter it has always been contended that the government should be *for the people*, for the benefit of those who are the people in the strict sense of the word. The Church repudiate democracy! Why, a care for human dignity and pity for the humble are the fruit of the Gospel; and in proportion as Christianity took possession of the Roman world, it became less and less true to say: "The human race lives for the well-being of a small number of it." A Christian and a friend of the people* has uttered some words, the truth of which is as absolute as any truth of geometry: "True democracy, that which works for the gradual and peaceful elevation of the lower classes, of the laborious and suffering populations, of the workman, of the peasant, to a greater amount of well-being, of morality, of instruction, of legitimate influence, the democracy which assures the moral dignity and liberty of the workman, respect for the poor and protection for the weak, which strives to elevate and ennable what is below, instead of wishing to abase what is above, to put it under the curb of a brutal equality; this democracy is the daughter of the Gospel, and cannot with impunity deny its origin."

When the United States sends us men of the race of the Gibbonses and the Irelands, they ought to produce with us effects like those which the lettered, disputatious, and subtle people of Constantinople had on our haughty barons of the crusades. If astronomy requires that we, in relation to the United States must be considered the East, at least let us not be Byzantines.

CREDIT FOR THE FARMER, AND THE CONDITIONS OF ITS ORGANIZATION IN RUSSIA.

VL. BIRIUKOVITCH.

Russkaia Misl, St. Petersburg, August.

TO solve the question of cheapening grain production in Russia, a special commission, presided over by von Pleve, was founded. It decided that the formation of a so-called "Ameliorating Credit" was necessary. The loans here are not given into the uncontrolled management of the farmer, but are specially restricted, to better the conditions of production.

[The author shows that there is less grain to the hectare harvested in Russia than in any other country.]

But it must not be assumed that the problem of this credit is to stimulate a transfer from extensive to intensive culture.

The advantageousness of either must be judged from the production of the labor unit, not from that of the land unit. In Great Britain we find the product of the laborer equal to seven hectoliters, in Russia to eight. Thus, too, extensive cultivation appears to prevail in America, where the yield is somewhat higher than in Russia.

[The writer then proves that in Russia, where so much land is unoccupied, extensive culture is more profitable.]

The production of grain with us is concentrated in the hands of small farmers. These are poor, and because they cannot mortgage they are unable to get credit except at high interest, the payment of 400 per cent. being not extraordinary. No doubt these severe conditions of credit have been important causes of the decline in the economic condition of the peasants. The number of peasants without horses, growing yearly, has increased largely because of low prices for products. To be

* Léon Lefebvre, *le Devoir Social.*

sure the increasing insolvency of the peasants has led to a decrease in land sown, lowering of crops, fall in (price of land) rent, and also to derangement of the land-owning economy, for which the peasantry acted as tenants and laborers.

Naturally the most important thing for our peasant land-holder is the restoration of his elementary economic solvency. He must be able to buy a horse and cow, fix his barn, etc., etc. The small village credit institutions might help, if they were numerous enough and were richer. At present we have two kinds—the village banks and the loan-saving companies—which are a copy of Schultze-Delitsch banks. The latter has two weak sides—(1) Borrowers must be shareholders. (2) Loans are only for a short time. But the number of even these loan savings banks is very insufficient—only 836 in actual business. The relative paucity of these institutions is due to the fact that "the mass of peasants are so poor that they can neither gather nor borrow the necessary sums to open such institutions, and that they are generally illiterate and cannot keep accounts." Furthermore, adjusting to the conditions of Russian life the principles worked out for loan-savings companies of Germany is, notwithstanding all efforts, unsuccessful.

With regard to village banks, little is known of their rise or activity. They are better adapted. Members of such banks are all householders. No shares can be bought, and loans are carried for three years. In general, we are without credit institutions for the peasant population which help in forming an elementary but also a more necessary species of ameliorating credit.

Yet we meet with attempts of companies to organize such credit.

One company has given "the right to conclude with village companies contracts for loans for the promotion of known and defined enterprises, on the condition that these shall belong to the loan companies until payment of debt."

The necessity of a special credit to support the peasant economy has been admitted by the "semstov" (districts), some of which have opened credit for buying horses for peasants who have none.

The wooden plow has been gradually supplanted by the iron one. Harvesting machines are introduced, and Institutes for agricultural overseers are being founded,

Since this activity is shown, the necessity of governmental initiative and organization in the draining of swamps and irrigation of steppes is evident.

For the management of the ameliorating credit projected at the present time, in the department of State property will be appointed a special committee in which will participate representatives from the various districts. Such inter-department committees are proposed to be established in the principal cities of all the districts. The secretaries of these district committees are *agronoms* appointed by the Government. These committees are charged with the general oversight and direct giving out of long loans for different improvements—as the draining of marshes, irrigation, etc. The short loans are given out only when the district acts as intermediary, and on its own responsibility.

So the activity of the semstov, or district, directed toward improving the condition of peasant economy, will, in the new form of Government credit, find for itself more or less important support, according to the means which the department of finances will find possible to allot for the ameliorating loans.

But a sufficiently extensive part of our fatherland is altogether without district institutions.

It is the absence of small territorial units capable of showing their self-activity which explains those failures that have overtaken the attempts to organize for the people a cheap credit.

THE ONLY LOGICAL SOCIALISM.

Annales de l'Ecole Libre des Sciences Politiques, Paris, April to July.

IN the discussion of important matters, it cannot be too strongly impressed on the mind that words are things. Those who battle against wrong too often fail of victory by using words loosely, by consenting that the meaning of a term be extended until it covers a great deal more than it ever was intended to cover. To convey right conceptions of matters, even to preserve right conceptions in one's own mind, nothing is more essential than that names which designate a sect, a school, or a party, which often are a battle-cry and an incitement to exertion, shall be kept strictly within the bounds to which they should reasonably be confined.

One of the many cases in which such a loose use of an appellation has helped a cause is that of Socialism. There are expounders and opponents of this, not a few, who claim or concede that Socialism can be found in the distant past and especially in the New Testament. The word itself dates from 1833. Is there not, then, something forced in seeking to arrange under the rubric Socialism what thinkers uttered ages ago? In some old Hebrew texts are found a glorification of poverty, pity for the poor, and, consequently, a protest against opulence, an assertion that the rich are out of favor with the Eternal, that debtors should be treated with clemency, and here and there praise for a community of property. Antiquity conceived of no other ideal, and proposed no other remedies, for inequality of fortune. The Bible is penetrated with this temper; monarchism realized it for some spirits without changing the ways of the rest of the world. In the Middle Ages the Church deduced from what has been said condemnation for loaning at interest and the duty of almsgiving. That is all. We see in this naught but a religious and moral doctrine addressed to individuals. We do not see in it an economic and political doctrine, which looked forward to altering the social world. Religious and moral doctrine can be used solely to remind men of their duties; economic and political doctrine is intended to establish rights. It may even be asserted that the one doctrine is the opposite of the other. What can be more opposed to the Socialist conception than the glorification of poverty and the exhortation to give alms. It was not until after the advent of great industries and large manufacturing establishments that there appeared authentic Socialism, that which justifies its name.

Socialism is a cry for "more justice." Such a cry does it honor. Its weakness lies in believing that the absolute can be reached here below, and that this world can march otherwise than by very short steps. We gain on one side by losing on another, and all progress possible consists in obtaining every time a petty excess of gains over losses. The world gathers its patrimony of justice by very small profits not by strokes like those on the stock exchange. The people who give out that they have discovered the secret of enriching the world by fortunate speculations are either charlatans or illuminati.

The doctrine of Socialism despises this natural and necessary law. The Socialists believe that everything can be well arranged by a better distribution of wealth; and they forget that distribution cannot be made without production, the sources of which they dry up. An equitable division is very much to be wished, but cannot be made unless you have something to divide. Up to this day inequality of conditions has been the sole stimulus of production, the condition without which capital would not be created. The whole history of civilization is the confirmation of this truth. In order to reverse this law, it is necessary that the motives which human nature obeys be entirely changed, that a taste for labor for the sake of labor, fraternity, simplicity of heart, abnegation, the devotion of each to the good of all, take the place of egoism and the appetites.

From this point of view, what is called Christian Socialism is

the only logical Socialism, for it alone looks forward to a transformation of the human soul and flatters itself that it has the force necessary to bring about the transformation. This is not at all the case with contemporary Socialism, which, on the contrary, sets up as its ideal material well-being on this earth, demands a place for leisure and pleasure, unchains covetousness, and exasperates envy. It borrows all its motives from the world of competition, in order to construct a world from which competition shall be excluded. At bottom there is, then, nothing less "scientific" than the theory which to-day arrogates to itself the name of "science." In order that the organization of which Socialism dreams shall not end in a minute slavery, in an arbitrary bureaucracy of intolerable insolence, it would be necessary for men to do spontaneously what Socialism would undertake to oblige them to do. In other words, it would be necessary that the moral impulses which determine human actions should be entirely altered, and this alteration is precisely the thing about which the grave doctors of recent Socialism trouble themselves the least.

The views here mentioned can be found set forth in a just-published work by Mr. Eugene d'Eichthal.* It is but a small manual of 200 pages, but in it is a luminous view of the transformation and the advance of everything which has been called Socialism from antiquity to the present time, its antecedents, its evolution, its latest forms.

RAVAGES OF THE BRITISH OPIUM TRADE IN ASIA.

THE REVEREND A. P. HAPPEN, D.D.

Our Day, Boston, August.

THE writer of the article on "opium" in the ninth edition of the Encyclopedia Britannica estimates the number of opium smokers in China to be from one-fourth to three-tenths of its population of four hundred millions. I have been studying this matter during a forty-years residence in the country, and I venture to dispute this estimate. I judge that forty millions is a moderate estimate of the number of habitual smokers. The number in 1858 was estimated at two millions. The present estimate *causes nearly every family to have the experience of the evils of the vice*, in the wasting of the family property, the uselessness and misery and premature death of some relative.

Miss Guiness, the daughter of the distinguished Rev. Dr. Guiness, of London, draws a mournful picture of the influence of the habit upon a single family of her Chinese friends.

"During the week we were the guests in one of the many grand houses inhabited by the sixteen branches of this large family. The dear, pleasant, white-haired lady, the head of the clan, and mother of three sons, the youngest of whom was our host, used to come in night by night, and pour out to me all the sorrows that burdened her aged heart. Their family in other days had been very noble and wealthy. Many far-famed Mandarins had gone forth from its shelter to rule distant cities; and scholars of the highest rank had brought home their honors to lay on the shrines of its departed dead. But now things were strangely changed. The young people were numerous, and, alas, the men had become slaves to the terrible opium pipe, and for its intoxication had forgotten fame, and forsaken learning. Her own three sons were married in their teens and became opium smokers before they were men. And now none of them ever thought of doing anything but smoke and sleep, and wake to smoke again. The property was managed entirely by agents, and was fast losing its value. By degrees, as we talked to her of brighter things, hope seemed to revive. 'If even one of her sons should break off the opium habit!' She begged us to do our best for her favorite son. Her three daughters-in-law were full of the same problem—'Could we help their husbands to break off opium smoking?'"

I can testify from my own observation during forty-seven

* *Socialisme, Communisme et Collectivisme.* Paris: Guillaume. 1892.

years' residence in Canton to the distressing accuracy of this picture. In 1844, the facilities for opium smoking were not seen in any Chinese house. Now the opium couch is seen in nearly every well-furnished house.

But this opium vice is no longer restricted to China. Chinese emigrants have spread it in Java, Borneo, Sumatra, and the other islands of the Archipelago, and into French Cambodia, Tonkin, and Siam. Formerly the sale in India was restricted, but this is all changed now. In order to derive a revenue from it, the Indian Government issues licenses for the sale and consumption of this poisonous drug in vile places in all the large cities, and these licenses are issued with the proviso that the holder must sell a stipulated quantity, or pay a forfeit. The scenes witnessed in opium dens in India exceed anything seen in China. The victims work only to procure opium. Wife, children, home, health, and life itself at last, are all sacrificed to this degrading appetite.

The opium production in Bengal is practically a Government monopoly, and the area under cultivation in 1884 was 463,829 acres in Behar, and 412,625 acres in Benares. Any one in these districts who chooses may engage in the industry, but the opium must be sold exclusively to the Government agent. The Government sells the opium for the foreign trade at auction, subject to a reserve price; and, having a monopoly of the trade, it is able to secure its own price from the shippers. To those who purchase licenses for the sale of opium in India and Burmah it is supplied by the Government, subject to prescribed regulations.

It is thus manifest that the Indian Government has absolute control of the whole opium production of India, and of its export to other countries. It can, in the exercise of its power, forbid its growth in British territory, and by its imperial jurisdiction over the protected States, it can enforce the prohibition of its production in them. It is simply a question of finance. It is narrowed down to this point: Will the Indian Government cease deriving revenue by growing opium to sell to its own subjects in India and Burmah, and to supply the vitiated appetite of the victims of the opium vice in China?

The moral sentiment of the world approves of the action of the British Parliament in condemning the opium traffic as immoral, and in recommending its cessation. The collection of revenue by the British Government from the license of dens for the sale of opium to its own subjects is a yet greater outrage upon the moral sentiments of mankind. The moral convictions of the world sustain and encourage the anti-opium reformers in their continued efforts and labors for the arrest of the opium plague in Asia, and may God sustain them until their work is crowned with entire and complete success.

EDUCATION, LITERATURE, ART.

LITERARY PARIS.

THEODORE CHILD.

Harper's Magazine, New York, September.

III.

IN 1888 I was recommended to read *Sous l'Œil des Barbares* by Maurice Barrès, and later I read *Un Homme Libre*, and, finally, in 1891, *Le Jardin de Bérénice* by the same writer. Maurice Barrès has now acquired fame, which he owes to his having invented a sort of religion of egoism, an intellectual attitude, *la religion du moi*, which he has analyzed in the three volumes above mentioned.

M. Barrès is a product of Renanism. "Mademoiselle Renan" is the sobriquet that a literary wit suggested for him. He is a clever and delicate writer, a sort of perverse idealist, subtilized and devoured by a perpetual irony. In his *Jardin de Bérénice* there are exquisite pages; it is the work of a delicate artist, and will be read with delight and even reverence by sympathetic souls. But of what temper are such souls?

To stir up the greatest possible number of ideas is the ambition of M. Maurice Barrès in his theory of individualism or of the *culture du moi*. In every man there is a superior being that seeks realization—the "Moi," the "Ego." According to the theories of M. Barrès, the first thing for a man to do is to defend himself against the barbarians or, as we should say, the Philistines. Therefore, in his first volume, *Sous l'Œil des Barbares*, the author has described the awakening to conscious life of a young man of to-day in the midst of the brutal realities of Paris. The next stage, the right of personality having been won by conquest, is to become a free man by the careful culture of that personality as set forth in *Un Homme Libre*. Thirdly, in the *Jardin de Bérénice*, we find a theory of love, and a conciliation of the practices of the inner life with the necessities of active life. But M. Barrès's personality, the Ego, the Moi, is not a mere paltry individual composed of vanities and wants. M. Barrès looks upon the individual in his truest and essential being as one instant of an immortal thing, and as a creature capable of becoming the very conscience and collective soul of his race.

The aspirations of M. Barrès are elevated, delicate, and noble, but such as could gain a hearing only in a very ancient civilization like France, where all the formulae of thought, of life, and of art, have been used over and over again, until they are worn out. France, if we may judge from its literature is undergoing a transformation which implies the disappearance of those qualities which gave her her intellectual supremacy of old. Among the chief symptoms may be noted the tendency of contemporary fiction towards the systematic blackening of society and the world, and the negative and non-creative attitudes of all who have been inoculated with the subtle and amusing poison of Renanism; and few indeed are they among the brilliant and active minds who have escaped the contagion.

Take another brilliant writer, the author of *La Vie Parisienne*, M. Henri Lavedan (Manchecourt). Can one conceive more precious irony veiled in finer humor, grace, and lightness of touch? Take the newspaper humorists, M. Etienne Groselaude, who belongs to the young generation, or the song-writers like Xanrof, Meusy, Jules Jouy. The basis of their wit is unusual irreverence; their philosophy is absolute nihilism; their *blague* respects nothing, neither grief nor love, neither virtue nor the grave; and their elixir of laughter—a laughter that is never ingenuous and truly hearty—seems to be extracted in most cases from the application to particular cases of M. Renan's pet idea that the world is, perhaps, after all, not a very serious thing.

French literature aims at artistic superiority, but it does not condescend to work deliberately for good, and to fight against evil. But in spite of the noise that ephemeral reformers make with vain systems, the moral conception of life is that which predominates and persists in the active nations of the world, and the ideal remains as it always has been, the amelioration of the physical globe, of the spiritual world, and of the social world. Human societies always contain vestiges of barbarism. To be the consoler and improver of humanity is the mission and duty of noble literature; therefore a virile nation will not tolerate literature that neither civilizes, nor improves, nor enlightens. Hence it is with all the more interest and sympathy that we note among the younger men, the growing talent of M. J. H. Rosny, who has already shown in his novels *Nell Horn*, *Le Bilatéral*, *Marc Fane*, etc., a puissant intellect, a capacity of thought, a moral elevation, and a literary talent that make him one of the strongest candidates for fame and power.

In connection with the guidance of youth we must mention the great influence exercised by M. le Vicomte Melchior de Vogüé, the introducer of the Russian novel into France, the great champion of action in the combat against pessimism, and an opener of unexplored paths of intellectual and moral edification. Like Chateaubriand, whom he resembles in the

dignity and splendor of his style, M. de Vogüé loves travel; he goes everywhere for colors and ideas, his interests are as wide as the universe, his ambition, to use a word of his own, is to be "global." A brilliant and striking writer, M. de Vogüé possesses in a high degree the sense of life and the sense of art—a most rare combination in literature.

Russian fiction, the presentation of which is artistic only to a very limited extent, but the matter of which is intensely human, had immense success for a time in France, and then passed out of fashion. Yet it left germs of reaction against the sterile theory of art for art's sake, preached by the dominant French school, which made the matter subordinate to the style. With the faculties and tastes of a historian, M. de Vogüé directs his thoughts by preference to man, his life and his destinies, and particularly to humanity, considered in masses, peoples, and races. He is broadly human; he loves the epoch in which he lives; he believes in its greatness, and in the greatness of the future.

A sincere democrat, M. de Vogüé hopes for a conciliation of Christianity and democracy, and it is as the apostle of Neo-Christianity, and the doctrine of the dignity of the human soul, that he has so much influence over the young men of his generation. M. de Vogüé's Christianity is essentially practical rather than mystic, making human greatness rather than human happiness the goal.

A TURKISH WALTHARI-LEGEND.

HEINRICH VON WLISLOCKI.

Zeitschrift für Vergleichende Litteratur-Geschichte, etc., Berlin, July.

IN the days when the *Derebjiiis* (Tal-Beje) ruled over the isolated countries of Asia Minor, Körolu, the most dreaded hero of the Bolu region, was widely celebrated in song and story.

The Derebjii of Bolu of that day was widely known for his severity. He levied duty not only on his own people, but on all travelers who passed through his country. Especially many horse-dealers passed through the valley of Bolu and released the tax imposed by the Derebjii by payment, everyone, of a horse.

There came one day a caravan passing through Bolu's sacred land, and, according to custom, they announced their arrival to the Bej that they might be taxed. The Bej had a clever stall-master, and he sent him to the caravan to select a horse. The stall-master selected one of the handsomest, mounted it, and had got about half way home when the horse was so frightened at the "Hyacinth-well" that he could not be induced to go a step further. The stall-master, consequently, turned back, returned him, and selected another horse. This one also refused to pass the hyacinth-well. The horse-dealer had a very lean horse, and the stall-master now selected him and rode safely home. The Bej no sooner saw the horse, than, enraged at his selection, he ordered his attendants to seize the stall-master, put out both his eyes, and then mount him on the horse of his selection. The Bej's servants carried out his instructions, and the horse carried the poor, blind man away out of the Konak of the Bej. With his house on his back, and his bread on his breast, he prayed, "Great God, show me the right way, guide me to my village, to my wife and my only child." The child was very small when he left his home and entered the Bej's service, but ten or fifteen years had flown, and the child had become a stalwart youth, capable of tearing up trees by the roots.

God heard the prayers of the blind stall-master, the horse bore him one day to his own village. Father and son kissed each other's hands and eyes, and the next few months passed away without care.

One day the stall-master said to his son: "Cover the whole stall, roof and walls and floor, so closely with skins that not a

breath of air can enter; stall that lean horse in it, and give him the best care for a whole year long. The year passed, and then he gave orders to flood the whole court with water for three days and nights incessantly so that it would be everywhere soft mud. The son followed his father's instructions, and the whole court around the house was converted into such a swamp that a person would sink up to the hips in it. He now let his son mount the horse and ride him three times round the court. The son dismounted, the father examined the hoofs and found a little mud on them. "You must tend the horse another year," he told his son. At the close of the second year he had the court still more flooded so that it was impossible for a man to go on it. He then let his son ride the horse around as before, and when he dismounted the father examined the horse's hoofs and found them quite free from mud. Then he said: "Now, my son, Allah be thy preserver, and Körolu (son of the blind) be thy name. Go out in the wide world. Direct thy course to the town Bolu, and seek my eyesight from the Derebjii of that place." Then he blessed his son and let him go.

Now, opposite the Konak of the Derebjii there was a hill called *Tschamlibel*. There Körolu came to a halt; there he pitched his tent. And now woe to the dweller of Bolu who passed that way; whether young or old, male or female! he put every one to death, and in that way, soon became the terror of the neighborhood of Bolu, so that every one fled from the region. When he had nothing else to do, he collected rock-masses, laid them one on the other, and so built himself a mountain-high castle on the *Tschamlibel*. Its height was forty ells, and it included three spacious saloons, the walls were three yards thick, and the castle was surmounted by a turret, from which he could watch all travelers.

Some Kurds descended one day into the Bolu valley, bringing their wives and children with them. Körolu looked out of his tower, and saw a maid at the door of a tent. Almost without a thought, he sprang to his horse, galloped to the Kurdish tent, and demanded the maid, in marriage, of her father. The Kurd at once recognized the famous robber, and sought to persuade him that a wife was unsuited to him, and would only bring misfortune into his castle, that it would be better for him to take a comrade who could ride out with him and be of use to him. "But if I have none," said Körolu, "what shall I do?" The Kurd who only wanted to shake him off, advised him to go to Stamboul. "There," he said, "is a butcher who has a son named *Aivas*, his face is beautiful as the moon, his eyebrows arched, his hair hyacinthine, and his mother-mark, a pea-blossom. He persuaded him to steal the boy, sent him to the butcher, and gave him sheep to take to market with him.

Körolu drove the sheep to market to Uszkudar, whither the butcher and his son came also. While the father was examining the sheep the robber lifted the boy on his horse, mounted, and rode off like the wind. The boy cried, and pined to return to his father. But Körolu could not only handle the sword, but the lute also, and consoled his companion.

Meantime the father laid his complaint before the authorities, and it transpired that Körolu had stolen the child. Now, thought the Pasha of the city, no one can conquer Körolu unless it be Timurlensk's son, the Arab; and he sent for him that he might dispose of the robber. The two heroes stood opposed to each other; but lo! instead of their swords, they grasped their lutes, and Körolu opened the battle, inviting the Arab in an extempore song to be his comrade. Then the Arab, in a distich in which he describes the immensity of his fame, vowed eternal friendship with him:

The three then started for *Tschamlibel* for Körolu's famous robber castle. They filled the neighborhood with greater terror than before, and wrought terrible vengeance for the Derebjii's tyranny, and for putting out the father's eyes.

HEBREW AND GREEK WISDOM.

J. BECHMANN.

Danskeren, Vejen, August.

I.

THE Hebrews and the Greeks must forever stand as representatives of ancient wisdom. In studying them we shall best follow the historical development of Wisdom.

The Greeks show three degrees of development: (1) Physical and mechanical superiority; eminence in song and allied arts; Homer. (2) Clever and just political organization; Solon. (3) Deep penetration into the powers of mind; exalted moral philosophy; Plato. Comparing the Hebrews to the Greeks, we find certain similarities, which, however, grow fainter as time progresses. The first wise man who is mentioned in the Scriptures is Joseph. The next is Moses, but he is not called a wise man in the Scriptures, he is the mediator of the Old Covenant. He stands, personally, outside the line of the so-called wise ones; at his side stood Bezaleel and Aholiab the famous artificers, who carried out the instructions of Moses regarding the Tabernacle. Their wisdom is like that of the first Greek period. To the second Greek degree of development corresponds the Hebrew development under Solomon. Solon and Solomon stand in a close relation to the moral law, the first as lawgiver, the latter as interpreter, otherwise the difference is overwhelming. At first sight it would seem, that Solon was the greater, but when the nature of the law is considered, Solomon's superiority is readily seen. "The law which he interprets is divine, full of universal elements; while that of Solon is temporal, local, and for special cases."

The first evidence of Greek advancement is the separation of law and wisdom. The law cannot take the place of wisdom, and wisdom is "impracticable" in every-day life, for it can neither bake bread nor make soup. Wisdom withdraws to the schools, and these represent the third degree of development. It matters little that Plato demands that wisdom shall rule the people; it does not make the wise man a ruler, and when accident placed him at the head of the State he is not able to put the stamp of wisdom on the commonwealth as Solon did. Greek wisdom is impracticable, and comes high in price. Let it be remembered that Law and Wisdom are inseparable to the Hebrew. The Hebrew law cannot be separated from the Law-giver on High. Human laws are meant to act and to be distinct from their promulgators, and to be impersonal. They lack the living power of wisdom. They lack a sufficient authority, an authority which embraces both lawgiver and law. The law of Moses has the lawgiver behind it, and can, therefore, never sway from the centre of life.

This we can prove by looking at Greek and Hebrew wisdom. The Greek began subjectively by demanding: Know thyself; but one thing is to make the demand, and another is to obey. Even if the demand were obeyed, there is no evidence that that obedience would absolutely lead to wisdom. If no Ariadne thread is given from above, man cannot find the way to explore the labyrinth of human nature.

With the Hebrews, with Solomon, the demand is: Keep thy heart with all diligence; for out of it are the issues of life (Prov. iv.: 23). Apparently this is also a subjective condition, and seems to exhibit the same weakness as the Greek; but to keep one's heart in the right relation to the Giver of the Law is totally different from the Greek self-poise, it leads directly to the Source of all life, to a living, personal relation with the Most High. It is that which is expressed in another proverb: "The fear of the Lord is the beginning of wisdom" (Prov. i.: 7). With the Greeks sceptical wonderment was the beginning of wisdom.

We can see the same relationship by observing how the Greek notion of wisdom gradually becomes more restricted, while that of the Hebrew grows more comprehensive. Even with the Greeks, wisdom was, in the beginning, all-comprehen-

sive, but in Plato we find a change. In his well-known four-fold division of virtue into wisdom, courage, temperance, and justice, wisdom receives a subordinate place, though it is the first of the four. Not so with the Hebrews. They give wisdom the chief place. In the apocryphical "Book of Wisdom" the fourfold Greek division of virtue is maintained, but wisdom is pointed out as the source of the four.

Finally, the difference between Hebrew and Greek wisdom may also be seen from the difference in their relation to the conception of God. Hebrew wisdom starts from the notion of God, and rests in it, while the Greek wisdom does not begin at the conception of God, but ends in it—ends as a mere philosophical monotheism. Apparently they meet. When it is said in Ecclesiasticus i. that the fear of God is the root and the crown of wisdom, it would seem to be an expression for both the Hebrew and the Greek wisdom. But to believe so would be a great misunderstanding of the words of Jesus, the son of Sirach. They cannot unite; the one is a shadow—a mental image—the other is a reality, and presents itself as such. The sages of old might well wonder when they heard that what they had secured by their most intense intellectual efforts had been given the despised Jew for nothing, and that from the beginning.

Hebrew wisdom was all *substance*, the Greek was *form*. Might not the two supplement one another? History has shown that substance and form from two different spheres do not unite. The best proof is mediæval scholasticism, which was a mixture of Hellenism and Christianity. They were of no avail to each other, but rather of harm to each other, though educationally they taught a great lesson.

WHAT IS NIETZSCHE?

GEORG FUCHS.

Dresdner Wochenblätter, Dresden, August.

IT has frequently been observed that the most powerful influences in the spiritual evolution of humanity, influences which have really wrought emancipation from densest error, have frequently at the outset, and even long after their origin wrought prejudicially in consequence of being misunderstood. When the Bible stepped out of the isolation of Judaism, from the darkness of the Catacombs, to become a world force, its ethical contents were not apprehended by the heathen world in the same light as they presented themselves to the people among whom it originated. Cultivated and uncultivated heathendom alike, possessed organs for the comprehension of its dogmas, and of the hopes it held out, but its vital principle, the holiest and most precious Love, knocked homeless and sadly at the world's portals in vain; and centuries elapsed before she was admitted, and crowned with honor. What incalculable deeds of horror and cruelty have been justified by the Bible! Christianity operated like a narcotic, whose effects are first poisonous and painful, but afterward stimulating.

History affords numerous examples of such universal psychonarcotics: the old German mystics with their scourgings and ascetic fanaticism, yielding their fruit in the Reformation; the introduction of Western civilization into Russia which still smarts under the treatment, producing only such fruits as Nihilism! Tolstoi! etc.

There can be no doubt either that we, too, are at this moment going through such a process of Narcotization, but if the question be asked what ails us, the answer must be, not this or that ism, but a man—Friedrich Nietzsche!

Civilization is a vice, all vices are poisons, poisons disorganize, and civilization disorganizes the soundest in us, our lusty, joyous, defiant animal nature. Around this our growing humanity coils itself like a writhing snake, not yet strong enough to strangle it, but in its desire to strangle it, imbibing ever more culture. We know this. We know that the day will come when the strong, blond, animal German will

be strangled by excess of culture, but none the less we press the poison passionately to our bosoms. But whence the pain? The past in us is at variance with our present. Centuries of approximately like conditions of environment have developed a system of morals unsuited to the present struggle for existence. And still we cannot part from it. Our inborn moral consciousness is at variance with the utterly merciless competition of this age. The Jew alone is in complete harmony with it, not that he has no conscience, but because his conscience, evolved under totally different conditions of environment, creates a different standard of right and wrong.

Nietzsche seeks to liberate us from this dilemma, to emancipate us from the inheritance which is as a clog to our feet along the stormy path of life. Nietzsche says: "There are no sins." He denies that there are *a priori* moral conceptions: "There are absolutely no moral phenomena, simply moral interpretations of phenomena." Nietzsche preaches the morality of immorality, and the divinity of godlessness; the absolute sovereign divinity of the individual.

He places us on the "other side of Good and Evil" in a state of second innocence, and teaches us the "higher humanity."

This is the worst that can be said of Nietzsche's philosophy, and is so bad that he himself would probably laugh at it. There is, however, something serious about Nietzsche, something weighty, calling for elucidation. He who does not know Nietzsche's personality, misunderstands him, and, no less, that which the poet propounds for his solution.

The poet —? I thought Nietzsche was a philosopher! Yes, that's what's the matter! He is no philosopher. Nietzsche is a poet. He has involuntarily stamped himself as such. When he depicts for us the philosopher of the future, that is to say, when he paints for us his own portrait, what does he portray? An artist. Whom does he elect as the historical type of German philosophy? Kant? No, he calls him the "great Mandarin of Königsberg," Schopenhauer? No. He calls him "un-German." Well, who then?—Goethe! With Napoleon he exclaims: "*Voila un homme.*" which, being interpreted, signifies *Ecce homo*, and that is the superscription of his autobiography.

One has only to suggest that Nietzsche is a poet to carry conviction to the readers of any one of his works, and this apprehension is a key to the solution of all that Nietzsche has written. His unsystematizable philosophy resolves itself into an outward expression of inward tone reflexes. Nietzsche is a lyric poet, and the greatest lyric poet we know, because he is the most shameless.

The poet gives objective reality to his creations by the artistic use of speech, and no man, not even Luther or Goethe equaled Nietzsche in his artistic manipulation of this instrument. Nietzsche's language has not only melody and tone-color, it has also rhythm and time. He himself has told us that every good sentence is artistically constructed, so that only the artist can interpret it aright. Is not his "Other side of Good and Evil" pure hieroglyphic script? And so, in fact, are all his writings poetic utterances. Must he, then, be a poet? We refrain here from going into the psychology of his whole character, but will content ourselves with the psychology of his hate.

The Jews, as every one knows, are Nietzsche's universal scapegoats. He appears to hate nothing so thoroughly, except perhaps women and Wagner. In the introduction of Christianity he sees the crafty revenge of the slavish Jews on the noble, autocratic Aryans.

The Jews are charged with the democratizing of Europe, with the decadence of national instincts, and with much more of good and evil; but it is all poetic license. So too, perhaps is his misogamy. His railings against woman as woman, are directed only against woman as Syren, and then only for poetic effect. His real dislike is not for woman as woman, but for the modern

woman, who seeks to unsex herself. "What we respect and often enough fear woman for, is her nature, which is more natural than man's, her genuine rapacious, crafty flexibility, her tiger claws under the soft gloves, her naïveté in Egoism, her natural wildness and untamability, the illimitable range of her desires and her virtues. . . . That which with all our fear for the dangerous and beautiful cat, woman, arouses our sympathy is, that she is more suffering, more sensitive, more craving for love, more doomed to disillusion than any other creature."

Here, then, we have his views. He will not have woman disenchanted; least of all by her own hand. The woman of the day, however, seeks to disenchant, to unsex herself, to strain after the immodesty of business life, to sacrifice grace to utility. It is this woman of the age that stirs Nietzsche's bile; to the charm of the womanly woman he is by no means insensible.

Nietzsche's utterances are never anything but reproductions of his passing moods, of himself. And let all who would sit at his feet remember that there is no more dangerous teacher than Nietzsche, the lyric artist, the poet.

WAS THE CHARACTER OF ACHILLES DRAWN FROM RAMSES II.?

JANE MARSH PARKER.

Biblia, Meriden, Conn., August.

THE Hon. William E. Gladstone, in his *Time and Place of Homer*, offers as "pure, but not unreasonable, conjecture" that Pentaur, in his epic of the victory of Rameses over the Kheta, furnishes the model from which Homer drew his Achilles.

In making Pentaur (the poet-priest of the time of the great Pharaoh) the morning star of the dawn of which Homer was the rising sun, Gladstone gives another name to the list of world-poets. He makes clear to some of us that the Epos of Pentaur, the *Iliad* of Ancient Egypt, was well known in the time of Homer, who lived some three hundred years after Pentaur sang of "the destructive wrath" of Rameses. "According to Pentaur," writes Gladstone, "Rameses II. personally performed in the war with the Kheta such prodigies of valor as may fairly be deemed without example, and considered to approximate to the superhuman. Was it the echo of these feats of war, or of this resounding celebration of them, that suggested to Homer the colossal scale of his Achilles? a warrior against whom . . . mere numbers . . . were as dust in the balance; and the very apparition of whose form discomfited a host."

Gladstone proves conclusively that Homer is notably in correspondence with the poetical account of Rameses's victory over the Kheta as sung by Pentaur; he also makes clear that but for the bard Rameses II. might have been far less conspicuous in history than he is; that because he had a poet to tune a harp to his praise he passed into the traditions of the world with a fame which reached historic times as that of a great conqueror, while kings as great, and perhaps greater, were forgotten. Was Achilles the evolution of an idealized Rameses II.?

Ebers, in his *Uarda*, has given a master portraiture of Pentaur. He gives a translation of the *Epos*; a comparison of that translation with the parts of the *Iliad* which portray Achilles surely gives Gladstone's conjecture a claim to acceptance. The two heroes chant their own laudation in the same key-note; the self-praise of one is in tune with that of the other as a rule. Pope might have given this rendering for either of them:

Grief and revenge his furious heart inspire,
His glowing eyeballs roll with living fire;
He grinds his teeth and furious with delay,
O'erlooks the embattled host, and hopes the bloody day—

"I became like the god MENTU," says RAMESES over and over

on his monuments; "I hurled javelins with my right hand; I was like Baal in his time before their sight. . . . I was in the midst of them; but they were dashed in pieces before my steeds; not one of them raised his hand to contend with me. . . . I made them plunge into the water like crocodiles."

In Homer's description of Achilles at the ford of Xanthus, we are reminded of the crocodiles aforesaid when the Trojans plunge into the river "with a mighty noise—and they huddle in the water; so before Achilles was the stream filled with the roar and the throng of horses and men. . . . 'There lie thou among the fishes! [as he flings a son of Priam into the bloody river] . . . not even the river will avail you, to whom . . . ye sacrifice many bulls.'

When the mummy of Rameses II. was unwrapped in the museum of Bulak, June, 1876, the savans who were first to see the face of the once mighty Pharaoh, declared that they would have known it to be that of Rameses the Great, even if the royal name had not been officially written upon the cere-ments. There was no mistaking that haughty, fierce, determined visage; the gigantic form had not lost its sovereign majesty. They could see the very face that still looked out upon the Nile from the ruins of Karnak. Even so in Homer's Achilles, the personality of the Greek Sesostris lives, and has a being—and

One brave hero fans another's fire.

May we not write the name of Pentaur at the head of the line of World-poets? Is not his the first name that we can make out in the mists of the early dawn of poetry, the first of the royal succession reaching down to our own day?

SCIENCE AND PHILOSOPHY.

WHITHER GOES THE LIGHT?

Der Stein der Weisen, Vienna, August.

THE question, how we are enabled to see through a trans-parent surface, as cut or polished glass, is of universal application to light. Where goes the light? What becomes of the shooting, penetrating ray of light? These questions are equally justified whether we accept the theory of radiation or of undulation, but are especially applicable to the latter.

In order to arrive as nearly as possible at a thorough comprehension of the facts, it is necessary, in the first place, to hold fast the idea that such motion is to be understood as in a straight line only. This is the impression on our senses derived, so to say, from experience. This movement, if uninterrupted, would, as far as we can determine, persist endlessly; but if an interruption occurs, we say the light is deflected (swerved from the right line), refracted (broken in its course, or violently deflected), or reflected (thrown back on its course) the most violent operation of which light is susceptible.

If we now picture light to ourselves as a ray-complex, we must concede that it is capable of any motion ascribable to a single ray, and that, being properly projected, it must extend itself eternally through infinite space, curving and winding where deflected by the obstacles it encounters. We apprehend light, however, only as collective; we speak of a ray when in fact we mean a countless bundle of rays.

Well, holding by the term ray-complex as a unitary conception, we see the vast firmament furnished with an infinite number of these complexes projected by a powerful and permanent motive force, and curving, winding, and penetrating, until the vast space which encircles us is filled, and complex follows complex, each transmitting to its predecessors the projecting force received from the majestic source wherein it and they originated. Whither go these ray-complexes? On the light theory they cease to be ray-complexes, precisely as light ceases to be light, where its motion is stilled. Our progress has not yet brought us to the point at which we can conceive

of an immovable object being impinged on by an irresistible force, where one ray-complex cannot neutralize another, so that with the cessation of their activity they cease to be light. It is thus that light is extinguished by light.

The same law holds good in sound, where two identical vibrations neutralize each other, and so is it, too, with air and water. In this manner, too, it is easy to explain the loss of light-rays, in their transmission, by means of the photometer, through a succession of prisms and reflecting surfaces. On their course rays meet and neutralize each other, and their light is extinguished. This process is universal and eternal, otherwise the whole universe would be light, and there would be no further necessity for a source of renewal to combat the eternal tendency to what appeals to our senses as darkness.

We are guided, then, to the intelligible conclusion that the loss incurred in the transmission of light is occasioned by the persistent tendency of light-rays, permeating space in all directions, to neutralize each other by contact. Other objects may deflect, break, or throw them back on their course, but only a light-ray can arrest a light-ray and that by mutual neutralization. By multiplication of prisms and surfaces, the loss is enhanced, and the converse holds equally true. Such at least appears to be the law of this material element.

ONE-THOUSANDTH PART OF A SECOND.

H. V. LUND.

Nordstjernen, Copenhagen, July.

WHO can realize the sixtieth part of a second? Human thought staggers at the conception of a thousandth part of a second as much as at the thought of a million years. We are now, however, able to measure the thousandth part of a second.

Some thirty to forty years ago at horse-races, it was found desirable to determine parts of a second with accuracy; but one-fifth of a second was considered to be satisfactory. American "race-watches" divided the second into five parts. Some years ago Eilertsen, of Copenhagen, made a watch which could show one-sixtieth part of a second, mainly to exhibit the rapid combustion of gun-powder. Löbner, of Berlin, next made a watch on similar principles, with three faces, one to show one-sixtieth second, one, one-sixtieth minute, and one ten minutes. It is called "Torpedo watch," because it was intended for the measurement of the rapidity of discharged torpedoes. The same watch can also be used to measure the velocity of a grenade. It is very important to know the initial velocity of a projectile because its determines the value of a fire-arm.

To measure the rapidity of a discharged projectile, the watch is put in electrical connection with the target and the projectile at the moment it leaves the gun. Across the mouth of the gun is placed a very fine metal cord, torn asunder by the projectile, at the moment it leaves the gun and thus liberating the clockwork, allowing the hands to move. At the moment the target is struck it is pressed against a fine metal needle, which closes the electric current and stops the watch. It is thus easy to determine how long the projectile was on its way and consequently to record its rapidity. To learn the rapidity at various stages of progress, the projectile is made to pass through very thin metal sheets, each connected with a watch by an electrical wire. The watch stops the instant the plate is pierced. To record these measurements a watch marking one-sixtieth of a second is insufficient; at Spandau, therefore, a watch is used which shows a thousandth part of a second. It is an expensive affair, its dial is 3 meters in diameter and the hand moves with a rapidity almost twice that of a German express train. Where very exact measurement of time is required, the "Register apparatus" is used. To understand how that works let us proceed to an astronomical observatory

to see how observations are made with the "Transit Instrument." The instrument is placed in the meridian of the special locality and is meant to be used to observe the time of culmination of the stars, which again serves to regulate our time. The sun, namely, does not culminate at the same time every day. These observations regulate the Normal watch and the clock time given to sailors in the various ports. It is not only the astronomer, who is used to count with millions of miles, who needs the uttermost exactness as to time, but also the sailor in order to determine the degree of longitude and latitude in which he is for the time being. The variation of a second may mean a mile, and such a miscalculation in our day, with the rapid sailing steamers, may cost the lives of hundreds of people. In the Transit Instrument is placed a telescope provided with a fine cross of "cobweb," which can be illuminated so to make visible the cross the moment it covers the star. That moment is the moment of culmination. To register it, a sort of telegraph apparatus is employed. Through it runs with great rapidity a strip of paper on which a needle makes a mark every second and with such a regularity, that the distance between each mark is exactly 5 centimetres. Thus one second is presented in a size by which one by a very fine measure and a magnifying glass can read $\frac{1}{1000}$ of a second. This apparatus is again placed in connection with the observer on the Transit Instrument, in such a way that he only needs to press a button to make the register apparatus stop, at which moment the needle makes a mark on the strip of paper. It is then easy to read in thousand parts of a second the moment of observation.

But even this is not enough. The result is not absolutely satisfactory; it still requires the "Personal Equation." Some time, namely, lapses from the moment of actual observation to the instant, the observer's hand presses the button. To measure that time a special instrument is needed, and one suitable for the various observers. The rapidity of the action of the will upon the nerves differs materially in various persons. Along the edge of a table, which stands in electrical connection with the register apparatus is fixed an iron plate containing an aperture, fine as a hair. Behind that plate runs a diminutive lamp set in motion by a watchwork. The moment the lamp starts and passes the aperture, it closes the current, and the register apparatus makes a mark. The observer is stationed on the other side the table, and the moment he sees the lamp pass the aperture, he presses the button and the current again makes a mark—always behind the mark made by the lamp. The difference in distance represents the time it takes his will to act. The distance varies in the various observers from two to ten milimetres, or from $\frac{1}{100}$ second to $\frac{1}{8}$ second, a time too great to be ignored.

THE ORIGIN AND DIFFUSION OF CHOLERA.

SURGEON-GENERAL CORNISH, C.I.E.

New Review, London, August.

THE citizens of European countries are naturally much exercised at the prospect of a cholera invasion on a large scale. So far as can be gathered from the uncertain records of its progress, the epidemic which now threatens the whole of Europe, and possibly the whole world, appeared in March or April of the present year in the Northwest Provinces of India. It attacked with great violence the pilgrims, at the great fair in Hurdwar, where the Ganges comes out of the mountains; spread through Cashmere and Afghanistan; reached Persia in May or June; was particularly prevalent and fatal in and about Meshed, and, following trade routes, crossed the Caspian Sea, and spread with almost unexampled rapidity among the populations of Asiatic Russia, and is now making rapid progress in European Russia.

The latest accounts seem to show that its progress up the

valleys of the Volga and Don is steady and persistent. The great annual fair of Nijni Novgorod falls due to be held about the end of July, and the presence thereat of a large concourse of persons from all parts of Russia is almost certain to lead to a rapid and wide extension of the disease in areas hitherto unaffected.

The first great wave of cholera in Europe, within historic times, originated in India in 1826, and traveled through Afghanistan and Persia much in the same manner as the present epidemic has progressed. In the autumn of 1829 it broke out in Teheran, and, about the middle of July, 1831, had reached Astrakhan, when it spread along the shores of the Volga to Saratof and Kasan, precisely as it has done in July this year. Before the end of 1831 it had invaded the northeastern ports of England and Scotland, and in the two following years destroyed vast numbers of the population of Great Britain and Ireland. The progress of the great epidemics of 1829-33 should be closely studied by those who wish to understand the significance of the epidemic now threatening Europe.

In the present epidemic the cholera reached Saratof a full month earlier than it did in 1831, and as epidemic cholera invariably reaches its highest activity in the summer and autumn months, there is the probability of a wider diffusion of the pestilence in 1892 than in 1831, and in the latter year it reached British soil in the month of November, recrudescing with great vigor in the two following years. Some populations, and even whole provinces, may be in a better sanitary condition than they were sixty years ago, but the laws which govern cholera production remain unchanged, and in countries where sanitary science is in abeyance the cholera mortality may, and probably will, be most appalling. In Russia the late famine has severely taxed the physical energies and powers of resistance of vast numbers of the population, and cholera can have no stronger allies than starvation and uncleanly habits. In 1831, we learn that three or four of the medical staff died at the commencement of the epidemic. In 1892, the people rise in anger, and murder their doctors! The newspaper accounts of the present outbreak are a painful reflection on the education and intelligence of the people.

It is not our purpose to dwell at any length on the nature of epidemic cholera, but to draw attention to the great fact that the route taken by the present epidemic is almost identical with that of the great epidemic which invaded Europe in 1831; that it has so far been more rapid in its progress, due, it may be, to improved facilities of transit; and that if any deduction can be drawn from the past history of cholera progress, it is almost a certainty that the weak spots in the sanitary armor of every country town and province will be put to a severe test during the next two years. An early winter may restrict the progress of the epidemic, and it is sincerely to be hoped that this may occur; but an epidemic of the strength of this present one is sure to be revitalized in the spring and summer, and to advance over new ground, and this is the special danger to European populations, against which it is only right they should be warned. It is true that in Western Europe and in America great progress has been made in sanitary arrangements within the last sixty years, especially in the matter of a purer water supply. But when the pestilence does come, it is pretty sure to find some weak spots. The intakes of the water supply of London are liable to receive the sewage of a large valley population, and there are unhealthy quarters in our crowded cities, and defects in our drainage system and measures for the removal of animal waste. Whatever remains to be done in this respect should be done at once, for if my reading of the signs is correct, the enemy may be among us before the discussion of how to meet him is half completed. The Russians are panic-stricken, and riot, confusion, and disorder everywhere follow in the cholera trail. These are things which should not be in any well-ordered and civilized community.

THE LAW OF PERIODICITY IN INEBRIETY.

T. D. CROTHERS, M.D.

Alienist and Neurologist, St. Louis, July.

THE alternation and periodicity of the functions of the brain and nervous system have not been fully studied. Periods of inactivity as in sleep and wakefulness for a definite time; the rise and fall of temperature; increase in heart pulsations and cardiac pressure also; the nutrient and reproductive periods, are all common physiological periodicities.

The same mysterious alternation appears in the diseases and the degeneration of the brain and nervous system. The neuralgic migraines and epilepsies are familiar illustrations.

In insanity the *folie circulaire* is equally noticeable. This rise and fall of nerve functions, together with habit, alternations, and relapses in disease, suggest a field of laws and forces that are largely unknown.

The inebriate who drinks to excess at distinct intervals, and abstains totally during the intervening time, is a type of the neurotic character of these strange cycle degenerations. Literally and in appearance these cases represent in one person a type of exemplary temperate living, and a state of alcoholic frenzy, with mental and moral degeneration, recurring within fixed intervals of time.

At one period the victim is a rigid moralist and strict abstainer, and by word and example is a temperance teacher of an aggressive type, whose views are emphatic and earnest. Later he is secretly and openly an excessive drinker and a low intriguer, displaying the most opposite traits of character and conduct. Yet the public accept his theories of inebriety, and assume that his experience has given him knowledge not possible to others.

Unlike any other victim of disease, his judgment is held in higher esteem and his views on the subject are held as authoritative.

In some cases the state recurs at regular periods varying from a week to two or more years. In others it is irregular, depending on unknown conditions of environment. In others it follows functional derangement. In certain cases it appears as mysteriously as a flash of electricity in a cloudless sky.

One of the most prominent groups in my experience are the insane impulsive periodics. The drink craze comes on abruptly when least expected. The victim is powerless to withstand it even at the most critical moments of his life. He may then disappear and conceal his condition, or boldly display his insanity in opposition to all advice and entreaty.

The drink craze continues up to a certain point, then suddenly dies out. The character of the acts in this delirium vary from maudlin religiosity to wild aggressiveness, and through all degrees and forms of insane conduct.

Men in this state will display delirious zeal for the temperance cause, and be very prominent in revivals and religious charities during the free intervals, and continue it during the onset and decline of the paroxysm. The height of the attack is marked by coma or extreme delirium; the symptoms being delusions, hallucinations, hyperesthesia, running into intense egoism, ending in a period of bold hypocrisy and self-deception.

This gives way to the normal, mental, and moral status which persists to the next period.

Another class of periodics will display distinct premonitory symptoms of which they are themselves unconscious, such as unusual excitement or depression, great business energy or apathy, or especially brilliant mentality or its opposite. The drink insanity is sometimes filled with short periods of pretended effort to abstain, of intrigue and low cunning to defeat the efforts of others to help them.

Such men appear at prayer and temperance meetings, and pass as examples of cure by some strange mental or moral

remedies. Egoism seems to be the dominant mental symptom together with duplicity and prevarication.

A third class, after a prolonged period of sobriety, will have premonitory periods of delusive reasoning, such as the idea that they have some disease which requires spirits as a remedy. After a drink of spirits as a medicine, the drink storm comes on. Such cases are not infrequently stopped in the midst of a drink paroxysm by some powerful mental emotion, as an appeal to their fears or their interests.

The subjects are prominent for the mental symptoms of paranoia and defects, and are rarely seen occupying positions of trust and responsibility long. They develop general paralysis and melancholy, and often die of suicide. The heredity of all these cases is prominent. So far, over 90 per cent. of all cases of periodicity have a neurotic heredity. Insanity, epilepsy, inebriety, hysteria, idiocy, dementia, paranoia, also phthisis, rheumatism, and the various organic heart diseases, are present in the parents and grandparents, indicating an irresistible neurotic degeneration derived by heredity. All these neuroses are interchangeable, and may break out in periodic inebriety from special unknown predisposing causes. The recurrence of the drink paroxysm is itself evidence of a neurotic origin.

The drink craze, as at present understood, is a symptom of central nerve and cell debility demanding the narcotic action of alcoholics as a relief. In all probability, periodic inebriety is largely a masked form of epilepsy. The same causation seems to be present in both. The coördination of nerve energy is broken up, and may be attended by a convulsive discharge through the motor tract (epilepsy) or a convulsive impulse to seek relief in spirits.

Cases of drink periodicity are very susceptible to treatment, when measures are applied scientifically and with full knowledge of the causes.

RELIGIOUS.

REMARKS ON THE MISTAKES OF MOSES.

THE REVEREND H. L. HASTING.

Christian Thought, New York, August.

SOME skeptics have a great deal to say about "the mistakes of Moses." Let us refer to a few facts which they in their researches seem to have overlooked.

Moses, after he was eighty years old, emancipated and organized a captive nation, leading an army of six hundred thousand men, for forty years through the wilderness of Sinai to the borders of their inheritance, giving them a law so full of these so-called "mistakes" that this one nation which has partly observed it, has existed for more than thirty-three centuries in a warring and tumultuous world, outliving all the nations, empires, and tongues which then existed on the face of the earth, witnessing the downfall of Egypt, Assyria, Babylon, Persia, Greece, and Rome; and, though scattered for ages, because of their sins, among all nations, still exists, as numerous perhaps as in its palmiest days; and though without a country, a city, a government, a priesthood, or a temple, it yet wields on earth an influence greater than that exercised by all the empires and nations of antiquity combined. Is such a result due to Moses's mistakes?

The investigators of "the mistakes of Moses" might well consider the system of sanitary science embodied in Moses's law, so unlike anything which the world had ever seen, and which the civilization of the nineteenth century is still too ignorant to appreciate, though observers begin to note its results as indicated in the superior health and longevity of the Jewish nation, as is abundantly proved by statistics which everywhere give a higher birth-rate and lower death-rate for Jews than for Gentiles.

And this is not due to any constitutional superiority of the

Jews. Among the Society of Friends, whose members conform to the law of Christ, the average life in Great Britain in 1860 was fifty-nine years, while that of Jews is fifty-one years, and of Gentiles generally thirty-one years.

The Jew was commanded to abstain from swine's flesh, and was strong, pure-blooded, and healthful. The Gentile eats it, and is saturated with humors, infested with tape-worm, and permeated with myriads of wriggling trichinæ which perforate his flesh and destroy his beard.

The Jew was forbidden to shave, and consumption is unknown among them, while the Gentile, removing the protection which God gave for his respiratory and vocal organs, after years of feebleness and distress, dies of laryngitis, bronchitis, or pulmonary consumption.

The more we study the law of Moses in its relation to health, and in its various provisions which anticipated the sanitary science of our day—in its system of dietetics, in its convocations and feasts, in its purifications and its varied restrictions, which touch the social life at every point—the more we shall be amazed at the wisdom manifested in that ancient law, as exhibited in its safeguards against vice, disorder, and disease.

We are indebted to Moses, a native of Egypt, brought up amid the splendors of the court of Pharaoh and inheriting only traditions of tyranny on the part of the rulers, and slavery on the party of the ruled, for the world's first example of a "government of the people, by the people, for the people." This first republic known to history, consisting of the Twelve United States of Israel, established and organized in the desert, on the basis of universal suffrage, was established in Canaan with an organic law, a written Constitution, and a form of government wiser and more humane than the world had ever known.

The germ and type of all successful popular governments are found in the commonwealth of Israel, which exhibits, first a republic, and later a constitutional monarchy, the two most desirable forms of government known; just as the basis of all civilized common law is found in the commandments written on tables of stone, and in the book of law which God gave to Israel. Was this another of the mistakes of Moses?

The Mosaic law vested the land in the Almighty, and thus guarded against the accumulation of wealth in a few hands; it further provided that the priest should own no real estate beyond his own house and garden, and it strictly forbade the taking of usury from men of their own nation. Were these also among the mistakes of Moses?

To Moses, also, we owe the weekly day of rest, so essential to the continued well-being of man and beast.

Again the Israelites are a law-abiding people. It is admittedly a rare thing for a Jew to be arraigned for crime.

The most prolific source of vice, crime, violence, disease, insanity, and pauperism among civilized nations is the use of intoxicating drinks. Against this crying evil various remedies are proposed, such as total abstinence from all intoxicants, and legal enactments to discourage and prevent their use. Among his other mistakes Moses anticipated these measures for the prevention of crime by the institution of the order of the Nazarites, the first total abstinence society of which history makes record. Moses further furnishes us with the first example of stringent legislation against intemperance. Our prisons are not thronged with Jews, but with people who have never been permitted to peruse and study the law of Moses.

Why did not the Jews in the dark ages die of the plagues and epidemics as other people did? Why are the Jews almost entirely exempt from consumption, cholera, croup, typhus, scrofula, and all immoral diseases? Do they owe this immunity to the mistakes of Moses?

Such are some of the results of a partial observance of the law of Moses, even by a rebellious and apostate people, who for their sins have been dispersed as exiles and wanderers in all the earth, a perpetual monument of the displeasure of the

Most High. And it appears that this nation, apostate as it is, through the rejection of its own Messiah, and of the prophets who foretold His coming, though destitute of spiritual life and severed from the blessings of the covenant, finds, even in its very imperfect observance of this law, such benefits as place it at the head of all nations in physical, mental, and moral vigor. And if there be such vigor in the sapless branches of the Jewish olive-tree, what would they be if they had still continued to partake of the strength and fatness of the living root?

EARLY CHRISTIAN SYMBOLISM.

THE RIGHT REV. MGR. ROBERT SETON, D.D.

Am. Catholic Quarterly Review, Philadelphia, July.

THE word *Symbol* in its widest signification, means an object by which, through the sense of sight, some particular idea is suggested, awakened, and impressed upon the mind. When we pass in review the primitive monuments of Christianity, and especially the numerous remains taken from the Roman catacombs, we are immediately struck by the continual repetition of certain mysterious signs, characters, and, we might say, hieroglyphics which are evidently meant to excite attention to some matter of faith or morals. This is early Christian sign-painting or symbolism. Sometimes Old Testament personages are brought into relation with corresponding ones in the New. Sometimes Pagan scenes and personages are ingeniously diverted to point a moral to the Christian observer. Sometimes the sacred symbol is taken from scenes of common life. But the richest source of early Christian symbolism is found in a circumscribed circle of objects, real and chimerical, such as a bird, a fish, a dragon, the phoenix, the centaur, or a flower, a tree, an anchor, a crown. All these and many more, not one of which the early Christian artist, who worked under strictly hieratic rules, was allowed to assume at pleasure, have been represented in a variety of ways upon the monuments of Christian antiquity, from the tomb of a pontiff martyr to an insignificant little brooch or lamp.

Clement, of Alexandria, writing of figures proper to be engraved on a Christian's finger-ring says: "Let our signs be a dove, or a fish, or a ship sailing before the wind, or a musical lyre such as Polycrates used, or an anchor which was on the signet of Seleucus; and if one be a fisherman let him remember the Apostle and children taken out of the water."

From this passage we legitimately infer that symbols were in common use among the Christians of the second century, and that—whatever their origin—a new and religious sense was attached to them.

The principal symbols found on ancient Christian monuments, and to which a uniform sense was always attached, so that any one of them was equally understood by the learned and the unlearned—by the Latin, the Greek, the Syrian, the Gaul and the (converted) Barbarian were as follows:

The lamb is taken as a symbol, sometimes of Our Lord, and sometimes of a simple follower of Our Lord. As a symbol of Christ it was the crucifix of the early Christians, and in following the various phases or manners of representation we see the figure gradually melt away into the undisguised cross.

The oldest manner of representing Christ under this symbol was that of a lamb standing upon a hill or mountain whence flowed four streams of water. Another class is that of the Lamb bearing one or other pastoral attribute, as the milkpail, the crook, when we recognize unmistakably the Good Shepherd. The *Nimbus*, called in Art the Halo or the Glory, is, in connection with figures of animals, exclusively used on the Lamb as representing our Lord. The Lamb figures in many combinations but in the earliest ages of the Church it was mainly used to impress on the minds of the faithful the sufferings of the Innocent One who died for them. The *Ram* is not to be confounded with the lamb or sheep, but has a distinct rôle in Christian symbolism, founded on the substitu-

tion of the ram for Isaac after Abraham had given evidence of his faith and obedience.

The deer, stag, hart, or hind was frequently represented by the early Christians on their monuments, with a symbolical intention. According to its several special qualities it was looked upon as a symbol of Our Lord by Saint Ambrose; of the Apostles by St. Jerome; of preachers, doctors of truth, of the faithful in general by Cassiodorus; of the saints by Origen, and finally of penitents.

Saint Ambrose adopts the deer as a symbol of virgins, applying it specially to Saint Thecla, the first of her sex who suffered martyrdom and defeated the dragon, as the deer, drawing its slender feet together, leaps upon and kills the venomous coiled serpent.

The horse, either standing still or in motion, and sometimes decorated with a palm attached like a waving plume to the side of its head, is frequently observed on early Christian monuments. The hare, the lion, the calf, the serpent, and birds, real and chimerical, all have their special significance. The cock figures very frequently on the early Christian tombs, and stands to announce the dawn of the resurrection with his shrill clarion. No symbol was more common than the dove, which stood as an emblem of chastity, humility, meekness, and innocence.

Paradoxical as it may appear, almost the only survival of early and mediæval symbolism of the church is found in that decried, but little understood, science of heraldry, which was essentially religious in origin, and was entirely suggested by the clergy, who, in those times when it arose, were alone competent to interpret and parcel out to deserving individuals the perishing fragments of such a system.

MISCELLANEOUS.

AN AMAZON OF THE NINETEENTH CENTURY.

CECILIA BAATH-HOLMBERG.

Dagny, Stockholm, Femte häft.

I.

ONE of the most remarkable women of our century is Donna Ana Maria de Jesus Riveiro de Silva, or, as she is better known, Anita Garibaldi.

Anita Riveiro was born 1821 in the small town of Barra, Santa Catharina, South America. In the luxurious nature of this tropical land, she grew up comparatively untutored and completely outside of the customs and habits of the outer world. The generosity of the people of the land, about 1839-40, was almost as great as that of nature. In his memoirs Garibaldi writes: "The traveler needs not say anything, needs not ask anything. He simply goes into the house, to the guests'-room, to the right; the servants come there unbidden, take off his shoes and wash his feet; he stays as long as he pleases and leaves whenever it suits him, even without a word of farewell or thanks. In spite of that impoliteness, the next guest will be received as cordially."

At that time immense primitive forests separated Santa Catharina from the neighboring province, and that, perhaps, explains that lack of culture and civilization, which Garibaldi calls "Nature's youth and humanity's dawn." After the Italian revolution in the beginning of 1830, Garibaldi, was, together with many others, condemned to death, but escaped to South America, where he joined Gonzalis, President of Rio Grande in his attempt at liberation from Brazil. Upon an unfortunate expedition towards the north, he lost his vessels and some of his best friends. The loss made him melancholy. He writes thus: "This terrible accident changed the world into a desert for me, and I saw the need of a soul to love me. Without such an one, the world seemed to me unbearable. . . . It was to be a woman who could be a refuge in sorrow, a consolation in misfortune, a star in the

storm—" Hitherto no thought of marriage had crossed his mind; his life, being so uncertain, had entirely excluded the idea of a home.

He found no home in the ordinary sense of the term, nor an ordinary wife.

From his ship, *Itaparika*, anchored off the shores of Santa Catharina, near Barra, he saw daily, through his telescope, the young women of the city come to the strand to draw water, and among them he observed one young creature, tall, slender, with lithe limbs, small feet, and a wealth of black hair. He watched her, and soon discovered her home. He did not know, however, whether she was married or not, but thought she was not. She was, in fact, engaged to be married, as Garibaldi learned later, but that did not affect his resolution to win her as his bride. Twelve years later, when in deep mourning over her loss, he writes about his courtship: "When I had at last made up my mind, I got into a boat, rowed ashore, and went to that cottage from which I had for several days been unable to take my eyes. My heart was beating, but my resolution was firm. A man invited me to enter—I would have done it, even if it had been forbidden me. I had seen this man once before. I saw the young girl, and I said to her: 'Thou shalt be mine.' With these words I had tied a knot which death alone had power to sever. I had found a hidden treasure, and a treasure of such worth! If a wrong was done, that wrong belongs solely to me. Yes! it was a wrong to break one heart in order to unite two others. But she is dead now, and —— he is avenged. And where did I learn to see the depth of my error? There, by Eridan's shores, the day I hoped to see her again; the day I, in agony, sought to count her heart-throbs; the day I listened to her last sighing—when her lips were cold, and I cried in despair." Some of his biographers have tried to slip away from this "wrong," others have magnified it as if Anita had been a married woman at the time. As stated, she was engaged to be married, but no more. Her love was probably not awakened till she met Garibaldi. She was one of those women who only love once, and who remain faithful to that love till death. She was married legally to Garibaldi in Montevideo as soon as practicable, which also proves that she could not have been married before—at any rate, not as a Roman Catholic.

She followed him on board his ship, and soon found opportunity to show her courage. Garibaldi got into a fight with three Brazilian vessels, and soon his schooner was in a fearful condition from shot and shell. Anita stood by his side. Calm and unflinching she fired her gun at the enemy, though Garibaldi before the commencement had implored her to seek shelter on shore. Suddenly she was thrown to the deck with two sailors by a cannon ball. Terrified he rushed forward, expecting to find her torn to pieces, but she rose completely unhurt, though both men were killed. He asked her again to go below, to which she answered: "I will, but only to hunt up those cowards, who hide there." A moment later, she returned driving several sailors before her, sabre in hand. While the conflict was at its highest, it was suddenly broken off by the Brazilians, who had lost their commander-in-chief.

At another time, in order to reconnoiter and to send an important message to General Canabarro, he went ashore at the Lake Los Patos, leaving Anita in command. With all sails set, the enemy's fleet of twenty-two vessels approached, and before his return Anita had begun to fire. In high, clear tones she gave her orders and encouraged her men. A terrible carnage followed. Garibaldi was the sole survivor of all the officers of his three ships. The enemy's vessels attained the object of their fight,—a passage. Anita was, during the whole battle, at Garibaldi's side, though he repeatedly tried to get her to leave the vessel. At last he sent her with a message to General Canabarro. She went, and promised to send an answer by a reliable man. She, however, returned herself with the answer, as she could find no man, who would risk to row out to Garibaldi during the battle. He was directed to save arms and ammunition and to burn his vessels. It was Anita again, who carried out the dangerous order. Standing erect in her boat, she crossed to the shore and recrossed till all was saved that could be saved.

Books.

CROSS CURRENTS: A Novel. By Mary Angela Dickens. New York: D. Appleton & Co. 1892. (Appleton's Town and Country Library.)

[In spite of the emphasis so generally laid on the *Influence of Heredity*, genius rarely survives to the fourth generation. Our author under notice, who is a granddaughter of Charles Dickens, affords nevertheless a marked instance of the general tendency of strongly defined characteristics to persist in families, not that she is in any way a reversion to the grand-paternal type, but that she affords evidence of the inheritance of her grandfather's powers in new combinations.]

"Cross Currents" is a story of consecration to art (histrionic in this case) which elevates its pursuit to a religious obligation. The critic is strongly tempted to speculate on how much of the author's self is reflected in her heroine, but we will content ourselves with an outline sketch of the plot.]

TWO little sisters of nine and six were playing at a game invented and directed by the younger, in which the tragic drowning of a doll in a wash-basin formed an important feature. John Tyrrell, the great actor, stood almost thunderstruck at the lamentation of the bereaved six-year-old parent, until he was roused by the frightened cry of the elder sister who besought her not to play "like that"; and it was John Tyrrell who picked up the little actress as she passed from simulated to very real sobs and tears, and kissed and soothed her into quiet. These were the sisters, Helen and Selma Malet.

From that day there existed a curious comradeship between the actor and the child, but her parents, anxious that no external influences should guide their child to the mistaken belief that art was her vocation, exacted a promise from Tyrrell, not to speak to her of art, nor encourage her dramatic tendencies.

Of Selma's first play, eight years later, John Tyrrel was the hero, and it was his acting of it that showed her, as she expressed it in childish and excited language, what was "the matter with her." Tyrrell was intensely interested in the girl, and when at length she was orphaned, and there was no longer any room for doubt as to her destiny, he took her in hand and trained her as no other man living could have done. To Selma, John Tyrrell was the source of all spiritual light, his word was her law, his praise, the highest satisfaction of her life.

On the other hand John Tyrrell had the utmost confidence in her powers, and the fullest assurance of her success, when at nineteen he negotiated for her appearance in the leading part in a new play. The rôle was assigned her unhesitatingly on his recommendation, although the only tests to which he had subjected her were a few recitations at social reunions. And thus it came to pass that Selma heard of her sister's engagement with delight, declaring that it would suit her so to be a married lady.

"It will suit you, too, Selma, some day," said her aunt, Mrs. Cornish, the mother of her sister's affianced.

"Me!" cried Selma with a bright, rippling laugh. "No, Aunty—never! I have my work you know. There isn't room in my heart for another love." And beneath the laughter in her voice there were a thrill and purpose unconscious and unquenchable.

Mrs. Cornish had a family of a round dozen of her own. She had also a stepson, Roger, who as a schoolboy had smiled pleasantly at his own inaptitude for study, and had consequently been sent to New Zealand. Roger returned while the Malet girls were guests of the Cornishes, and fell in love with Selma at first glance; and she, who had looked on love and marriage as having no part or lot in her own life, now found that every thought, every instinct, she had known since thought or instinct had first stirred in her, was dominated and nullified by a new emotion. Of Tyrrell, she hoped only vaguely that he would not think her ungrateful. Her genius was quenched in a spring-tide of love; her life was centred in one idea, and that idea was Roger.

Tyrrel cancelled her engagement at the theatre at her request, and made no demur or protest at her resignation of the career for which he had given her such careful preparation; but as the wedding day drew near, he felt that he must speak.

"Do you imagine, child, that you will be always nineteen? That you will always love as you think you love now? That you have realized now all that life has to offer, that you will never want anything more? Have you been absolutely satisfied even for these last two months?"

A sudden cry broke from Selma, and she wrung her hands passionately together as the color rushed to her white face.

"I have!" she cried; "I was! Oh, I will not let it go! I will not let it go! I love him, Mr. Tyrrell, I love him; you know I love him."

"I thought you loved your art," answered Tyrrell. "You have changed once. What assurance have you that you will not change again?"

The fortnight preceding the wedding was a period of terrible nervous strain to Selma, and at the suggestion of Miss Tyrrell she went home with her for a week's quiet.

In a few days she summoned Roger. Her nervous, over-sensitive nature, wrought upon by a delusive enthusiasm, had led her to the conviction that, although love was sweet, she was irrevocably wedded to art, and would never be able to give her husband more than a divided allegiance, while she would ever have to reproach herself with a sense of neglected duty, of falseness and inconstancy to her ideal.

Roger was vaguely conscious that she was begging him to forgive and forget her, and then he pulled himself together as, in his simple creed, a man should under a blow, and said hoarsely and with long pauses between the words: "There isn't anything to forgive. I always knew you were too good for me."

On Selma's part, the sacrifice of her love was akin to that of the martyr who forfeits life for constancy to his religious convictions, heightened by self-reproach for her treatment of Roger, and sympathy for his sufferings. To distract her mind, she threw herself with avidity into her art, and constantly craved of Tyrrell only more work, more work, while her face grew thin and worn under the severe physical and nervous strain. A year later Roger married a girl who was devoted to Selma, and who sympathized with him for his love of her. Tyrrell, who was present when she first became aware of the progress of events in that direction, realized that she still loved Roger, but he himself had in the meantime come to regard her, not merely as an artist of promise, but as a woman capable of great social success, and he determined to bide his time, and make her his wife. During this first year she resolutely refused all social overtures, but after Roger's marriage, Tyrrell found her in reckless mood, and persuaded her to seek social distinction as an aid to success in her art. For three years she was the fashion, but her art was neglected, her whole nature degenerated, and she drifted into the rôle of a spoiled beauty. She refused all offers, and Tyrrell, in spite of the familiar footing on which he stood with her, perhaps partly in consequence of it, could never wake her to the consciousness that he was her lover. At length their intimacy led to a crisis, as Tyrrell had designed, but her eyes were opened at the same time to the realization that she had been false to her art, false to the ideal for which she sacrificed her love, and now Tyrrell's declaration of love deprived her of her oldest and best loved friend.

Tyrrell realized now that his life, too, had been a mistake; that the artist in him had been sacrificed to the craving for social advancement, and an accident mercifully removed him. To Selma his death was a severe shock, but she rallied, withdrew from society, devoted herself conscientiously to her art, fulfilled the promise of her youth, and became a noble woman, chastened and purified by sorrow.

THE SPEECH OF MONKEYS; in Two Parts. By R. L. Garner. New York: Charles L. Webster & Co.

THE public has already been made acquainted with the theories and results of Mr. Garner's labors in this new field, through the columns of the *North American Review*, the *Cosmopolitan*, the *Forum*, and other leading magazines. The present volume is a rearrangement of the facts in more suitable form for permanent record. The ground broken by the author is in a sense entirely new ground, for although everyone who has made a study of the lower animals is familiar with the idea that while the vocal utterances of the mammalia may be purely emotional, they are nevertheless capable, by modulation, of conveying a considerable number of simple ideas, intelligible to others of the same species; our author is the first who confidently assigns to the mammalia the faculty, not merely of betraying emotions by vocal utterances, but also of expressing thought, making the range of their faculty in this field commensurate with their mental development. In fact, he assigns to them, and especially to monkeys, the faculty of true speech, that is, as he defines it, the power of uttering sounds, having fixed values, and intended to suggest to another mind a certain idea or group of ideas more or less complex.

In his analysis of the speech of monkeys the author has been very much aided by the use of the phonograph, which by reproducing the monkeys' utterances at will, has enabled him to determine that the

various sounds differ from each other, not only in tone, but in their ultimate analysis, each sound, or complex of sounds, having its specific value, embodying an idea or ideas, capable of being communicated to others of the species by means of the instrument. The author himself, chiefly by means of mechanical contrivances, has acquired the power of speaking some few words of the simian tongue, and to a certain extent of interchanging simple ideas with monkeys. "I do think," says the author, "that the present form of speech used by monkeys is developed far above a mere series of grunts and groans, and that some species among them have much more copious and expressive forms of speech than others. From many experiments with the phonograph, I am prepared to say with certainty that some have much higher types of speech than others. I have traced some slight inflections which I think, beyond a doubt, modify the values of their sounds. I find monkeys who do not make certain inflections at all, although the phonation of a species is generally uniform in other respects. In some cases it seems to me that the inflections differ slightly in the same species, but long and constant association seems to unify these dialects in some degree, very much the same as like causes blend and unify the dialects of human speech."

Finally, Mr. Garner concludes generally that throughout the whole range of the animal kingdom thought is always attended with the power of communicating it, but, not having the fear of Max Müller before his eyes, he ventures on the conclusion that thought must precede, in point of time and order, any expression of thought.

The author's investigations, which he proposes to pursue in Africa, have an important bearing on the evolution and laws of speech, and his anecdotes of the monkeys who have aided him in the study of their language, render the work generally interesting.

AN EDINBURGH ELEVEN: Pencil Portraits from College Life. By J. M. Barrie. New York: Lovell, Coryell & Co.

[The conventional English "eleven" is an eleven of cricketers, the number engaged on a side. It is, however, possible to bring together an eleven distinguished in other walks, and this the author has done in his selection of eleven men of note with whom he came in contact during his college career in Edinburgh. Seven of his eleven were college professors, viz. Masson, John Stuart Blackie, Calderwood, Tait, Campbell Fraser, Chrystal, and Seller. The opening sketch is of Lord Rosebery, the three concluding ones are Mr. Joseph Thomson, Robert Louis Stevenson, and the Rev. Walter C. Smith, D.D. They are all celebrities of whom it is interesting to know something, and not the least interesting feature of such sketches is the measure of his own personality, which the artist succeeds in throwing into them. A digest of one will serve to indicate the author's treatment. We select Lord Rosebery.]

THE first time I ever saw Lord Rosebery was in Edinburgh when I was a student, and I flung a clod of earth at him. He was a peer; those were my politics.

I missed him, and I have since heard a good many journalists say that he is a difficult man to hit.

Lord Rosebery is forty-one years of age, and has missed many opportunities of becoming the bosom friend of Lord Randolph Churchill. They were at Eton together, and at Oxford, and have met since. As a boy the Liberal played at horses, and the Tory at running off with other boys caps. Lord Randolph was the more distinguished at the university. One day a proctor ran him down in the street, smacking, in his cap and gown. The undergraduate remarked on the changeability of the weather, but the proctor, gasping at such bravado demanded his name and college. Lord Randolph failed to turn up the next day at St. Edmund Hall to be lectured, but strolled to the proctor's house about dinner time. "Does a fellow, name of Moore, live here?" he asked. The footman contrived not to faint. "He do," he replied severely, "but he are at dinner." "Ah! take him in my card," said the unabashed caller. The Merton books tell that for this the noble lord was fined ten pounds.

Whatever is to be Lord Rosebery's future he has reached that stage in a statesman's career, when his opponents cease to question his capacity. His speeches showed him, long ago, a man of brilliant parts. His tenure of the Foreign Office proved him heavy metal. Were the Gladstonians to return to power, the other Cabinet posts might go anywhere, but the Foreign Secretary is arranged for.

The "Uncrowned King of Scotland" is a title that has been made for Lord Rosebery, whose countrymen have had faith in him from the beginning. Mr. Gladstone is the only other man who can make Scotchmen take to politics as if it were the Highland Fling. Once, when Lord Rosebery was firing an Edinburgh audience to the delirium point, an old man in the hall shouted out: "I dinna hear a word

he says, but it's grand, it's grand!" During the first Midlothian campaign, Mr. Gladstone and Lord Rosebery were the father and son of the Scottish people. Lord Rosebery rode into fame on the top of that wave, and he has kept his place in the hearts of the people, and in oleographs on their walls, ever since.

The present unhappy division of the Liberal party has made enemies of friends for no leading man so little as Lord Rosebery. There are forces working against him, no doubt, in comparatively high places, but the Unionists have kept their respect for him. His views may be wrong, but he is about the only Liberal leader, with the noble exception of Lord Hartington, of whom troublous times have not rasped the temper.

Lord Rosebery could not now step up without stepping into the Premiership. His humor, which is his most obvious faculty, has been a prop to him many a time, but if I were his adviser, I should tell him that it had served its purpose. "Let us be grave," said Dr. Johnson once to a merry companion, "for here comes a fool." It is not easy for a bright man to be heavy, and Lord Rosebery's humor is so spontaneous that, if a joke is made in their company, he has always finished laughing before Lord Hartington begins.

[The whole series of sketches is equally full of sprightly anecdotes and judicial reflections. The author has stories to tell not only of his eleven, but he retails their good stories also. Thus, for example, he makes Professor Masson tell one of Douglas Jerrold's seafaring days. Jerrold as a midshipman was once left in charge of the ship at Gibraltar. Some of the sailors petitioned for leave to go ashore, and Jerrold consented on proviso that they brought him some oranges. One of the men disappeared, and Douglas suffered for it. More than twenty years afterward Douglas was looking in at a window on the Strand, when he recognized the face of a weather-beaten man who was doing the same thing. Suddenly putting his hand on the other's shoulder. "My man," he said, "you have been a long time with those oranges." The sailor recognized him, turned white, and took to his heels.]

GRAMERCY PARK; a Story of New York. By John Seymour Wood. 18mo, pp. 218. New York: D. Appleton & Company. 1892.

[Mr Wood has chosen a pleasant quarter of the town in which to locate his story. He himself calls that quarter "the brightest spot in all the great dull New York." The local color is, in the main, good, though ailanthus trees, either in Gramercy Park or elsewhere, do not give out their "pungent and deadly odor" in the month of August. If there be any moral in the tale, it is that young husbands and wives who love each other should not live apart in summer-time, by the wife going to the mountains or elsewhere, and the husband staying in New York. Very grave were the results of such a separation in the present instance. That one of the couple who remained in the city did what he ought not to have done, and the consequence was that the temporary separation became a permanent one. Here is the outcome of the author's observation of life in the great city at this day.]

THIS New York world of ours at present appears to care little for its home-life. People rent their houses with their furniture in them, and then go to live in another house and use another's furniture. People live in huge flats and hotels, and there ceases to be any privacy. Change, change, restless change is what is going on! Harmonious, tuneful dwellings change to shops and flats! Neighborhoods alter year by year. Our wives go to the country for long periods twice-thrice a year now. When we come "home" we are very apt to dine for months with our families in a good restaurant. We go abroad, wander over Europe, and come back with still greater abhorrence of "settling down." Philadelphia sets us an example of home-life, and we turn up our noses at that staid town and poke fun at its "stupidity."

Our restlessness invades and pervades the country round. The good folk in our smaller cities must needs do as we do, and family separation is the order of the day. We are so full of energy, insistence, excitement. We must enjoy to the utmost everything that life affords. Our young men want to be "in the swim," to be seen at Delmonico's, or at fashionable clubs. It is never their ambition, these dandies, to go into politics, or to succeed in business (their fathers' only ambition), or to have a career. It is rather to be seen and admired by men and women.

Club-life has come to stay, in city and country. A man may not see anything whatever of his family, and yet not be thought odd. Not at home, he's at the club, or at business, or out of town. His wife does all the visiting, the receptions, the dances. She carries his card. A manly man is no longer self-respecting if he lingers long with his family. Everyone smiles and says it is "old-fashioned." God grant that this old fashion of the peaceful, family-home may not utterly depart from our national life, as it is rapidly doing in our greatest city!

The Press.

POLITICAL.

THE TARIFF AND WAGES.

A report on the effects of the McKinley tariff upon wages and labor in New York State was issued last Monday by Charles F. Peck, Commissioner of the State Bureau of Labor Statistics. The scope of the report, and of the inquiry that preceded it, was thus indicated by Mr. Peck:

The data upon which the report has been made were for the year commencing Sept. 1, 1889, up to and including the 31st of August, 1890, and the year commencing Sept. 1, 1890, up to and including the 31st of August, 1891. The methods employed to secure the necessary data were almost entirely those of the blank system, which has proven so satisfactory in nearly all of the previous investigations carried on by the Bureau since 1883. It was not the original purpose, nor is it now pretended, that the data and statistics here presented represent any but purely wholesale manufacturing establishments. To have undertaken to cover the retail and custom manufacturing establishments of the State would have been physical and financial impossibility in the present status of this Bureau. Some 8,000 blanks were addressed and mailed to as many separate establishments throughout the State, and of this number 6,000, or 75 per cent., were returned fully and correctly answered. The figures contained in the following tables are based entirely upon returns furnished this Bureau by over 6,000 substantial, representative, and leading business firms of this State.

The results of the inquiry are summarized as follows:

It appears that there was a net increase in wages of \$6,377,925.00 in the year 1891, as compared with the amount paid in 1890, and a net increase of production of \$31,315,130.68 in the year 1891 over that of 1890. A simple analysis further demonstrates the interesting fact that of the sixty-seven industries covered, 77 per cent. of them show an increase either of the wages or product, or both, and that there were no less than 89,717 instances of individual increases of wages during the same year. . . . Of sixty-eight industries, 75 per cent. of them show an increased average yearly earning in the year of 1891, while the total average increase of yearly earnings of the 285,000 employés was \$23.11. The average increase of yearly earnings of the employés in the fifty-one trades showing an increase was \$43.96 in 1891, as compared with 1890.

Thus the conclusions of the report are decidedly favorable to the McKinley Tariff Law. Commissioner Peck has emphasized these conclusions in interviews, and dwelt upon them in language expressive of satisfaction if not pleasure.

The publication of the Peck report at this time is regarded by the Democrats as an unnecessary, unnatural, and unkind act. Mr. Peck is a Democrat, and it seems not the right thing for him to do this and gloat over it at a time when his party needs very different statistics. The feelings are intensified by remembering that Mr. Peck is not only a Democrat but a Hill Democrat—one of the particular "creatures" of ex-Governor Hill. He was among the bitterest New York opponents of Mr. Cleveland at the National Convention. The Cleveland Democrats meet the report by saying that it is serious only because it shows a very bad spirit; that in itself it amounts to nothing, and will not influence intelligent voters, because the "investigation" was not made in a scientific way and the report gives evidence of an unkind and partisan purpose, and because Mr. Peck's personal reputation and record are not inviting.

Dispatch from Albany, New York World, Aug. 29.—Yesterday (Aug. 27) Senator Hill and Chairman Murphy of the Democratic State Committee, held a conference here, and last night the order was given to release the report for Monday, Aug. 29. Commissioner Peck, of the Labor Bureau, has always been a close friend of Senator Hill, having been appointed by Governor Cleveland in 1883, through Hill's influence. Senator Hill, when seen at the Delavan House to-night, and asked what he thought of the report as a Republican campaign document, said he had not read it, and declined to do so when a copy of it was offered him, declaring that the tariff was too intricate a subject to be treated offhand.

New York Evening Post (Ind.-Dem.), Aug. 29.—A report was given to the press this

morning from C. F. Peck, the ridiculous person who holds the position of Chief of the Bureau of Labor Statistics of New York. We do not think it will have the effect ascribed to it, because it is impossible for anybody of Peck's calibre to do any great amount of harm. It requires a man of considerable ability to handle statistics so that he will not contradict himself, or contradict higher authorities than himself. Peck became the laughing-stock of statisticians when he made his first report five or six years ago. Since that time he has scarcely been noticed, having fallen beneath contempt. The reason why Peck will not produce the harm to his own party which he evidently intended is that he has tremendously overdone his job. He has contradicted Senator Aldrich, the chief Republican wage statistician, to such a degree that if we were to take both of them as true, we should be driven to the conclusion that the McKinley tariff was devised to benefit New York at the expense of all the rest of the country. Mr. Aldrich showed, or attempted to show, that there had been an average increase of wages since the passage of the McKinley Bill of three-fourths of one per cent. That was the extent of his claim, founded upon the investigations of the Senate Committee, which had taken a vast deal of sworn testimony, the witnesses all being subjected to cross-examination. Senator Carlisle, in his reply to Aldrich showed that the only increase of wages had taken place in the non-protected industries, while there had been a decrease in the protected industries. What Peck meant to say that the percentage of increase of wages in this State had been during the same period cannot be made out of his jumbled statement. Peck's jumble is evidently intended to have a resounding noise and to affect the imaginations of those who take the general purport of words without weighing them or examining their basis. It is worth recalling that Mr. Powderly, the head of the largest labor organization in the country, in a recently published article, differs radically from Peck as to the effect of the tariff on wages. It might be pointed out that if Peck's statistics were to be taken as correct, instead of Aldrich's or Carlisle's, it would still be incumbent on him or on somebody to show the connection between the tariff and wages. If this task were successfully achieved, the fact would remain that an artificial increase of wages in some employments must be gained at the expense of other people in other employments. But it will be time enough to go into these branches of the inquiry when some evidence is advanced to sustain the statistics.

New York Times (Ind.-Dem.), Aug. 30.—The first thing that strikes the glance is the considerable number of the industries included which cannot possibly be regarded as affected by the tariff at all, or, if so affected, not in the direction of prosperity. Of the 67 industries 20 show a decrease of product and 45 an increase. Of these there are 21 at least that are not affected by the tariff; the total increase in the production of these industries is \$20,000,000 in round numbers, leaving the total increase in the products that have increased only \$17,000,000. This single fact shows the utter worthlessness of the table as revealing the "effect of the tariff." If we turn to a few of the details of his main table, and to another in which he gives the changes in the average yearly earnings, we shall get more light on the significance of his figures. Thus we find that in the lumber trade, which is protected, his table shows a decrease in the total of wages paid of \$107,421.80. That looks bad for Protection. But the second table shows an increase in the average annual wages of \$17.94. That would look well for Protection, taken by itself. Put the two side by side and you have but one conclusion—that neither statement is worth anything. Again, the interesting industry of artificial teeth shows an increase in the total wages of \$1,263, and when we turn to the second table we see the flattering increase in average annual earnings of \$62.45, but we are saddened again by discovering that the laborer in

this trade still earns only \$254.45 a year, having previously had but \$192. Then, again, here are the makers of brick and sewer pipe (an absolutely unprotected industry), who paid in 1891 less wages by \$101,597, and that looks bad for unprotected labor, but, behold, in this unprosperous and defenseless trade, where the total of wages and of product has fallen away, Mr. Peck's amazing figures show an increase in average wages of \$15.89. It would be easy to cite many more instances of the entire futility of these statistics. We have given enough to show their quality. We shall only add that Mr. Peck has carefully avoided giving any facts by which it can be determined whether the changes, either in the amounts paid for wages or in the average wages, or in the total annual product, differ in rate with those of previous years. We can only say of his conclusions, in his own language (or that of his principal): "Without facts to support them they become misleading, and, therefore, worthless."

Brooklyn Eagle (Dem.), Aug. 29.—Mr. Peck's conclusion that wages and production have increased because of the McKinley tariff is mere assumption. Whether or not the accuracy of his statistics is hereafter confirmed, there is every reason to question the correctness of his deductions. If, as he contends, wages have grown larger and production has multiplied, the result has been accomplished, not as a benefit from the tariff, but in spite of it. Nothing could be further from the truth than to suppose that labor can permanently profit by the burdens imposed in the McKinley Act. Whatever advantage may temporarily be achieved is sure to be offset by practical experience. If the tariff increases wages and production in New York, why does it not have a similar influence in other States? Pennsylvania, for example, is regarded as the most highly "protected" State in the Union. Yet in Pennsylvania wages and production, instead of advancing, have steadily declined. Mr. Peck's report will not convince any thoughtful wage-earner that he is benefited by being subjected to unnecessary taxation in the form of a tariff or in any other form. Its chief effect will be to show that Mr. Peck, while pretending to be a Democrat, is so anxious for Democratic defeat that all the machinery of his place has been used in an effort to bring it about.

New York Tribune (Rep.), Aug. 30.—Coming from such a source, this report must be accepted as exceedingly strong testimony. It shows the progress of manufacturing industries in the greatest State in the Union during the first year after the passage of the McKinley Act, in comparison with the last year prior to its enactment. This comparison shows an increase in value of products amounting to \$31,315,130 in a single year, which is in itself a remarkable evidence of the increased prosperity resulting from the new law. The value of products, however, is not by any means the most important gain with respect to the interests of the wage-earners. The report of the Commissioner goes further, and compares the rate of wages in 68 industries for the two years. The results show an increase in 51 industries, averaging \$43.96 for each, while the decrease in others was so far unimportant that the total average increase in yearly earnings of the employés in all the industries included in the investigation was \$23.11 for each person. The official statement shows that no less than 285,000 employés are directly embraced in the statistics presented and that there were no less than 89,717 instances of individual increase of wages during the year in the industries reported to the Bureau. This is an official answer, and from a Democratic Labor Bureau, to the question asked so frequently by Democratic journals not long ago, whether any increase in wages had followed the enactment of the new tariff in any department of industry. It is not denied by advocates of the Protective policy that under its operation fluctuations occur in different industries in both directions, for in some a change of the popular demand or in the

conditions of production may cause general depression for the time, and thus compel a reduction of wages, even while the conditions in a far greater number of industries warrant increased production and an advance in wages. The evidence submitted by the Commissioner establishes the fact that in this State the number of industries in which an advance in wages has been realized is far greater than the number in which wages have remained unchanged or have declined, and that the net result has been equivalent to a gain of \$23.11 for each one of more than a quarter of a million wage-earners. It will not be an easy matter for Democratic orators to meet these disclosures in an official report by a Democrat so well known, and in his party so influential, as Mr. Peck. And he is quite right in saying, in answer to charges of infidelity to his party, that the Labor Bureau has no business to modify, shade, twist, or suppress the results of an investigation because they do not prove helpful to a political party. His official duty is to tell the truth as he finds it.

New York Morning Advertiser (Rep.), Aug. 30.—Don't forget that Labor Commissioner Peck was appointed nine years ago by Governor Cleveland. The insinuation that his deadly report was loaded by Senator Hill, with a view to blowing Mr. Cleveland clear out of the waters of Buzzard's Bay and landing him high and dry on the solitary coast of Nowhere, is nonsense. Mr. Peck is under obligations to Cleveland, and would, no doubt, be glad to do him a good turn if he could. But when it comes to making a report on the effect of a Protective Tariff on wages, he cannot do it.

New York Mail and Express (Rep.), Aug. 29.—It is unnecessary to remind New Yorkers that this is the greatest manufacturing State in the country and our city the greatest manufacturing city. It is here as much as anywhere that the blessings of Protection are manifest. It is here that the adoption of a Free Trade or tariff-for-revenue-only policy would entail most suffering and bear hardest on the workingman. Commissioner Peck's figures, collected by Democratic officials under Democratic superintendence, are a tremendous boomerang for the Democratic party. They prove exactly what Democrats do not want proved. Commissioner Peck admits that his report was a direct denial of the allegations of the Democratic platform on the tariff question, but he says truly that that is not his fault, but the fault of the facts.

Brooklyn Times (Rep.), Aug. 29.—The trouble with this report is that it cannot be decried or whistled down the wind as the concoction of a Republican campaign committee. It is simply a statement of ascertained and irrefragable facts, susceptible of absolute demonstration and prepared by a Democratic official who has been and is a partisan of the strongest kind. The campaign orator who asks where the workingman is whose wages have been increased by the McKinley tariff will find his answer ready writ in this Democratic report. The demagogue who declares that the tariff robs the workingman will be confronted at every turn by Commissioner Peck's figures. The mendacious partisan who blames the tariff for the strikes of the Tennessee miners and the Buffalo switchmen will learn, on high Democratic authority, that the Tariff of 1890 has reduced the number of strikes. And the worst of all is that every one of them knows that Commissioner Peck has only told the truth.

Hartford Post (Rep.), Aug. 29.—The labor report in New York doesn't look as if David B. Hill had been placated.

PASSIONATE DEFENSE OF PECK AS A HIGH-MINDED GENTLEMAN AND PATRIOT.

New York Recorder (Rep.), Aug. 30.—Mr. Peck has told the truth, and it is a disgrace to our politics that public men and public journalists are beginning to abuse him because he did not conceal the truth and send out a mass of lies to deceive the people. This is a campaign of education—at least that is what the

Democrats tell us it is. Shall we have the father of lies for an instructor? In reviling Mr. Peck because he has had the courage to present cold fact as he found it—that is by implication the teacher they would have. To lead the workmen of this country astray in a campaign in the issue of which they and their families are so vitally interested is a monstrous crime—the crime of the century. It means ruin, poverty, the poorhouse, pauper graves for hundreds and hundreds of thousands of toilers. It means bankruptcy for manufacturers and merchants. It means the setting back of the Republic on the great lines of progress on which it is traveling. Labor Commissioner Peck has not joined the unholy conspiracy to deceive and to betray. He has told the truth. The party that cannot stand upon the truth should perish.

RETALIATION.

A MODERATE CANADIAN VIEW.

Toronto Week (Ind.), Aug. 26.—While no doubt the exigencies of the coming struggle for the Presidency are responsible for the sudden energy which the American authorities have displayed, it is not easy to see that Canada has much to complain of. The President has taken care to make the Sault tolls correspond almost exactly in kind and in amount with those imposed at the Welland. The one discriminates against American, the other against Canadian, ports. If the former are not in violation of the treaty, the latter cannot be. Hence all angry denunciations and threats of "striking back" are unreasonable. Had the President used to the full the powers entrusted to him by Congress, our Government would have been probably compelled to again consider and amend their action. As it is, it will probably be thought best to submit to the comparatively slight discrimination, or meet it by recouping the losers from the public treasury, for the remainder of the season. Meanwhile the moderate and conciliatory spirit shown by the American Executive, who seems to have had no option in the matter, gives good reason to hope that a friendly conference after the Presidential election may lead to a better understanding in regard to the whole business. None the less, he must be a partial critic who can conclude that our Government has played a statesmanlike part in the affair.

THE PEOPLE'S PARTY.

CRITICISMS.

Wilmington (N. C.) Morning Star (Dem.), Aug. 27.—The people who compose the third party, North and South, are suffering the consequences of the financial and other policies which had their origin inside of the Republican party, and were advocated and defended by the representatives of that party, as the monstrous, plundering McKinley tariff now is. Have these treacherous deserters and revilers of the Democratic party forgotten how, when in an apparently hopeless minority, when the animosities and the prejudices which grew out of the agitation which precipitated the war, and out of the war itself, were still strong and bitter, the Democrats, in the face of all these animosities and prejudices, stood heroically by the South and struggled against mighty odds to protect her people from proscription and oppression by an arrogant and exultant enemy, made haughty by victory? To those heroic, brave, and indomitable Democrats of the North who so unselfishly and grandly battled year after year when it seemed the sheerest folly and desperation itself to battle at all, the South to-day owes whatever of prosperity and liberty she enjoys. But for them the Southern States would have been held as conquered provinces, and the white man would be still struggling to get his neck from under the negro's heel. And yet with all this in the vivid recollection of men who live, we find these miserable malcontents and turmoil-breeders, hungry for the offices

that didn't come to them, arraigning, reviling, and slandering not only the Democrats of the North but the Democrats of the South, with whom they themselves acted until their hunger for office overcame their respect for principle and their sense of decency. In their base ingratitude and treachery to the Democratic party, the friend of the South in the past and her friend now, they are branding themselves with shame, and are building their own monuments of infamy.

San Francisco Argonaut (Rep.), Aug. 22.—The "People's" party, in New York at least, is showing that it is not the party of the American people. Of its thirty six candidates in nomination for Presidential Electors, but one is of American nativity. Thirty-five of the candidates are of alien birth. Yet they are nominated to vote directly for the two highest officers under the Constitution, which ordains that only native-born citizens shall be elected to either of the two exalted positions. If such a party as this "People's" party comes into power, it will, in time, strike out the clause which ordains that "no person except a natural-born citizen shall be eligible to the office of President," and change the great charter so as to allow the election of one of alien birth as President. This action of the "People's" party in New York is significant. Let the American people beware of them.

PROFITS ON CLOTHING.

Philadelphia Textile Record, August.—Every woolen manufacturer knows that there is no truth in the oft-repeated charge of the Free Traders that the manufacturer makes exorbitant profits from his business. There is, however, some room for suspicion that if such profits are obtained anywhere, between the wool-grower and the clothing buyer, they are secured by the retail dealers in clothing. Manufacturers are often struck by the difference between the known price of the cloth and the advertised price of a suit made from the cloth, and some of them, perhaps, have felt a watering at the mouth as they contemplated the margin left for the dealer. That the margin is large, is plainly indicated by the really great reductions in prices always made by the dealers as the season gets a little way beyond the first demand. The difference between the original prices and the cut prices is so great that only one conclusion is possible: either the profit with the first price was extravagant, or the loss with the second price is nearly ruinous. It is probably a safe assertion that the profits made by the clothing houses are from five to ten times greater than those made by the most successful manufacturer of piece goods, but the latter gets all of the abuse hurled at industry by the Free Traders. At the same time, it is only fair to say that American clothing, quality for quality, is but little dearer than European clothing, and it is usually better made when the goods are of equal excellence.

AMENITIES.

New York Sun (Dem.), Aug. 27.—We respectfully submit to the Hon. William C. Whitney, and to others whom it may concern, that continued intimate association and identification with a convicted swindler is not likely to improve the cause in which he and all earnest and honest Democrats are embarked. It has also occurred to most thoughtful people that the *World* does not very strongly recommend itself as the custodian of money contributed by the public for ostensibly political purposes. Convicted forgers and swindlers are not commonly asked to administer trust funds.

New York Morning Advertiser (Rep.), Aug. 29.—When Congressman Holman gets those ten free tickets to the World's Fair for which he sent a begging letter, the chances are that he will sell them and fob the proceeds.

Chicago Mail (Ind.), Aug. 25.—We are glad to learn that the New York Democracy is

united, and united against the Force Bill, too. We sincerely hope Negro Domination will never get a foothold in New York. If it does it's all day with the people out there. Just imagine negroes bullying the Democrats of New York City! And negroes suppressing the votes of timid, inoffensive members of Tammany Hall! What would more quickly arouse the ire of a liberty-loving American than to see a negro compelling Boss Croker to vote for Harrison and Reid? Or driving away from the polls the Hon. Ed Murphy? Or intimidating Bourke Cockran? No; this can never be. The right of casting a ballot for whichever party must never be denied the members of Tammany Hall. No Force Bill!!!! No Negro Domination!!!!!!

SOCIAL TOPICS.

THE READING COAL COMBINE.

Bradstreet's (New York), Aug. 27.—An important decision has just been rendered by Chancellor McGill, of New Jersey, in the suit brought by the Attorney-General of the State for an injunction against the parties to the Reading coal combination. The decision grants the injunction asked for by the Attorney-General. The order granted enjoins the defendant roads, the Central Railroad of New Jersey, the Philadelphia & Reading, and the Port Reading Railroad Company, from further performing and carrying into effect the lease and tripartite agreement, enjoins the two latter companies from continuing the road, property, and franchises of the first-mentioned road, the Central, and orders the Central to refrain from permitting the two other roads to use or operate its road, property, and franchises, and to resume control of its property and franchises and the performance of its corporate duties. The main ground of the decision is that the leasing by the Central Railroad of its franchises to a railroad of another State was expressly forbidden by law; that the effect of the agreement entered into thereby was to combine coal producers and carriers and to partially destroy competition in the production and sale of anthracite coal, a staple commodity of the State, and that this action was a corporate excess of power which tended to monopoly, and thus to the public injury. A very interesting comment upon the effect of the decision is furnished by President McLeod, of the Philadelphia & Reading Railroad Company, in a statement given out by him shortly after the decision was filed. He says, in substance, that while the practical operations of the Central property will be at once surrendered to its Directors, this will not have the effect of changing or disarranging the traffic arrangements entered into in any way. The operations, he says, will be conducted as economically and advantageously under the immediate direction of the President of the Central as they could be under the lease. The decision will not in his opinion affect the coal trade, for the reason that no part of it is in the hands of either of the three roads affected by the decision. The Philadelphia & Reading Coal and Iron Company, he says, controls the output of the coal companies, and he knows of no obligation under its charter which compels it to sell coal at a loss anywhere, nor to sell coal in New Jersey at any price, and it is even possible for the Philadelphia & Reading Coal and Iron Company to ship all its coal to tide through the State of Pennsylvania without giving to the State of New Jersey the benefit of any of the business. Finally he directs attention to the fact that the order of the Chancellor is subject to the right of appeal, and he says that the roads interested will avail themselves of that right until the final judgment of the court of last resort is reached.

Springfield Republican, Aug. 27.—There was to be no extortion from consumers, said the President of the Reading coal monopoly, three or four months ago, but investors were to find security and consumers advantage in the "economies" of monopoly administration. That

was after the monopoly had made one advance in the prices of hard coal at tidewater points. Since then three more advances have been made—one in the latter part of April, another late in June, and another this week. Prices of hard coal at the seaboard now compare as follows with the rates first fixed by the combination in January, and with those for September of last year:

| | Sept., 1892. | Jan., 1892. | Sept., 1891. |
|----------|--------------|-------------|--------------|
| Broken | \$4.00 | \$3.65 | \$3.65 |
| Egg. | 4.40 | 3.75 | 4.00 |
| Stove. | 4.75 | 3.90 | 4.25 |
| Chestnut | 4.65 | 3.40 | 3.90 |

Here we have exhibited the "advantage" to consumers of this monopoly of the anthracite coal output, and how far it is derived from "economies of administration." It appears to be a good case of the anarchy of capital which is chiefly responsible for the anarchy of labor, of which we have heard so much lately. . . . If the same men own the control of the Jersey Central and the Reading and the coal companies supplying both with what coal they carry, of what practical effect can be a decision breaking a formal lease of these companies one to another? An understanding between them all will then be inevitable, and an understanding will serve very well in place of a lease. We do not suppose that anything the law can do, short of assumption by the States of the ownership of some or all of these roads, can avail to break up this combination or create a satisfactory state of free competition. But this fact does not affect the force of the example of the anarchy of capital which is here offered, and which is chiefly responsible for the anarchy of labor wherever we now see it.

New York Evening Post, Aug. 26.—After all, the controversy is a battle of abstractions. As Chancellor McGill admits, and as President McLeod defiantly asserts, what was intended to be done by a lease may as well be done by an understanding. The corporations are mere legal fictions. What is real is the body of men who own the coal and the railroads. These men have generally acted upon a tacit or secret understanding, and the fact that their understanding is now more perfect and extensive than before will make little difference. President McLeod says that the traffic arrangements between the Reading and the Central will not be changed, being mutually advantageous. The titles borne by certain officers will be changed, but not their functions. And, what is most important, the price of coal will not be changed, at least in consequence of this decree. As Mr. McLeod points out, the price for which the commodity sells is beyond the jurisdiction of a Court of Chancery, and he adds that it would be possible for the Reading Railroad to dispose of all its coal without entering the State of New Jersey. This is rather foolish talk, and Mr. McLeod's course is perhaps not altogether a wise one. The price of coal was probably abnormally low last year, but it has been advanced at so rapid a rate as to produce irritation.

Chicago Tribune, Aug. 27.—The eminent reputation of Chancellor McGill as a jurist may be accepted as pretty good guarantee that his definition of the rights of the people will be sustained by a higher tribunal. Let the matter be carried up at once to the court of last resort. By and by the monopolists will run against some Judge like Gresham, who will put an effectual quietus on their wickedness, and render a decision which will not only humble that particular unholy alliance into the dust but define the situation in such unmistakable terms that he must be a bold man indeed, besides being a thoroughly bad one, who will afterwards venture to concoct a scheme for robbing the public in any such manner. And it is imperatively necessary that such a solution be arrived at. For the tendency of these combines is to foster the growth of the socialism which preaches the duty of mankind to abolish all property rights of the individual and reduce everybody to the dead level of penitentiary duty in the shape of work, and poorhouse enjoyment of its proceeds. They furnish the only argument that can be claimed to

be valid in favor of the plea for State ownership of energy and the things that are produced by its exertion, because that would be but an extension of the monopolistic plan, and might be alleged necessary as a corrective to the mischiefs that bring in its train. The monopolistic combine is thus one of the deadliest enemies that can possibly attack society in a free country, its ultimate development being individual and social suicide.

LABOR AND CAPITAL—QUESTIONS OF RIGHT AND WRONG.

E. Benjamin Andrews in the New York Independent, Aug. 25.—The scruple which an economist, however philanthropic, is forced to heed is the more imperative from the following consideration: The general profit-sharing system would make great fortunes impossible. Some will deny this. They will say that the very able business man, though forced by the new plan to divide with his help, may still amass wealth without limit. This would certainly be possible could you fix at the outset, once for all, and for all business the percentage of increment in profits which employees might claim. This you could not do. Once allow the principle that wages are to constitute a given proportion of the entire net increase of the business, and it is but a step to the principle that this proportion is to increase with the increase in the rate per cent. which the income bears to the capital invested. Apply this principle with the other and millionaires would certainly be few. The "tenable sense of justice," to which we referred as uttering itself in this demand for general profit-sharing, is the feeling that the average remuneration of the industrious masses ought to be greater than it is; that they deserve a larger proportion of the country's yearly savings than they get. It is a protest against the soothing view still championed by certain economists, that each dollar of the nation's earnings automatically finds its way in the very pocket where it morally belongs. I sympathize with this feeling and protest. Workingmen are not duly remunerated. General wage rates ought to be higher. To analyze this wrong would be too great a work for this place. To reveal a way to correct it; ah, who would undertake that? But it can certainly never be corrected by fining diligent and able business men for their prosperity.

Boston Pilot, Aug. 27.—If we are to give special favor and honor to the brain-worker, let us choose the bee or the ant—not the spider or the rattlesnake. But neither the brain-worker nor the manual laborer has the right to determine the other's wages. The thousand toilers at Homestead did not murmur because Mr. Carnegie made \$20,000,000 by the sweat of their brows, reinforced very materially, it is true, by his own adroit deals with railroads and legislative bodies. They were willing to let the lion's share be given to what is mis-called brains. But when the Carnegie Company said to them, "You must take what we offer, or make room for those who will," Capital was not dealing justly by its useful partner, Labor. In refusing to arbitrate the question, Capital confessed its injustice. The law may, and does, uphold it; but the right of a laborer to his hire will be maintained in the end, and with it the equal right of having the rate of that hire settled equitably, and not by either side alone.

Rural New Yorker, Aug. 27.—Of the 65,000,000 population of the United States, about 20,000,000 are wage-earners, and of these about 12,000,000 are engaged in industrial vocations. It is among these alone that labor organizations exist. Their membership, in all, is estimated at not over 2,000,000 at the outside, so that there are 10,000,000 unorganized wage-earners engaged in the same industries, besides 8,000,000 in other callings. Yet the 2,000,000 organized workmen are trying to control and bulldoze not only 10,000,000 fellow-workmen, but the 8,000,000 other wage-earners as well as their own employers, and to

cause embarrassment and loss to the rest of the whole community unless whatever exactions they may seek to enforce are conceded. Sympathy naturally flows out to all wage-earners overworked or underpaid, who seek by all legitimate means to better their conditions; but who can sympathize with a mob of arrogant, selfish, tyrannical rioters eager to gain their ends by means of terror and destruction with the recklessness of the most abandoned Anarchists? Is the coming struggle to be between organized labor and organized society?

NO MORE PINKERTONS.

Nashville American, Aug. 28.—The lessons to be drawn from the recent strikes in Pennsylvania and New York, together with the storm of public condemnation reflected in the press against the un-American method of using hired bodies of armed men under private control for the purpose of virtually usurping the proper functions of sworn officers of the law, has, as we believe, had the effect of completely abolishing this pernicious practice, and burying it beyond the power of resurrection. The peremptory tone of the opposition to this evil, we believe, is fully appreciated, not only by the employing interest but by the Pinkerton Agency itself. Vice-President Webb, of the New York Central Railway, two years ago employed a Pinkerton force and defied public opinion. But at the late outbreak at Buffalo, between labor and the corporations, Mr. Webb utilized his experience and declined to hire armed men of private agents, and relied upon the protection of the officers of the law. He states that "as a consequence our property has been placed under the protection of the county and State authorities, and that protection has been ample and most satisfactory." The protection given to employers by the civil and military power of the State is ample for all purposes. This aid can easily be invoked in all necessary cases. Maddened mobs of workingmen have ten-fold the respect for the duly constituted officers of the law that they have for hired guards. The workingmen know that the law is omnipotent, and that its officers act impartially and without prejudice. On the other hand, the hired guards labor, to say the least of it, under a heavy cloud of doubt as to the legality of their interference in such matters. The bitterest hostility of the strikers is necessarily aroused against them, and this feeling in turn imbues the "guards." Bloody conflicts are therefore unavoidable. Disrespect is engendered for the seeming weakness of the officers of the law; the law itself is brought into direct contempt, and the opposing sides feel very much as if anarchy is the proper order of the time. From this state of affairs the general public is finally the main sufferer. We should look solely to the law for protection under all circumstances. If we depart from this safe anchorage we will find that the remedy is worse than the disease.

ONE REASON FOR LYNCHINGS.

San Francisco News Letter, Aug. 20.—A recent occurrence in the southern portion of the State explains one of the reasons why lynching is so frequent. There is no dispute made as to the accuracy of the following statement of facts: A young man was riding along the high-road in a buggy, in company with his mother. He was unarmed, and of a peaceable disposition. Coming to a spot where an irrigating ditch crossed the road, he found the water had washed out the bank so that it was dangerous to attempt to cross it with the vehicle without first breaking down the perpendicular wall. Obtaining a shovel, a man who had been lying on some blankets in the brush at the side of the road, unobserved by the passers-by, rose to a sitting position, aimed a double-barreled shotgun at the back of the unsuspecting man, and without a word of warning, put a charge of buckshot into him, killing him instantly. He then turned his weapon toward the

horror-stricken mother, who thus saw her son assassinated before her very eyes, and discharged the second barrel at her, inflicting wounds which will probably cost her life. Then leaving his lair the assassin coolly walked to the body of his victim, made sure that it was dead, and sauntered off down the road. He was "put under arrest"—that is to say, he was not locked up, but was told to consider himself in custody, and no hint of jail was given. He belonged to "a prominent family," and evidently it was not thought proper to lock him up for his distasteful crime. The Coroner held an inquest, the facts as recited were brought out and not contradicted, and for defense—what do the readers of the *News Letter* suppose was offered? Why, the judgment roll, in which the father of the murdered youth was awarded certain water rights, and the father of the murderer certain others. That was all; but the sapient jury returned a verdict that the assassin committed the cold-blooded murder "in defense of his rights." Not even a charge of manslaughter was made against him. For several days more the murderer remained at liberty, and then, on the motion of the District Attorney, an examination was held before the local Justice of the Peace. The same testimony was given as to the deliberate, unprovoked character of the crime, the same "defense" was made, and then the red-handed assassin was held to bail in the beggarly amount of \$5,000. The friends of the murdered man were with difficulty restrained from lynching the fiend, the promise being made then that justice should be done. But in view of the course that has so far been followed, it may well be doubted whether the murderer ever suffers so much as a single day's imprisonment for his foul double crime. What wonder that lynch law is so frequently appealed to on behalf of outraged justice!

BARON HIRSCH'S NEW PLANS.

St. Petersburg Hamelits (*Hebrew organ*).—Mr. David Feinberg, to whom Baron Hirsch has entrusted the necessary preparations and plans for the exodus, and who, as Secretary of the Central Committee, is in constant correspondence with him, has told us that the Baron sees now the mistake he made in sending to Argentina a people who had given no evidence that they would be suitable for colonization, and before the necessary preparations in Argentina could be made. Added to this, he has had bad luck in the choice of officers. He must now, therefore, send back at his own cost hundreds of persons. He has, therefore, concluded that the first transport of emigrants should consist only of 500 families, who in Russia had been engaged in agriculture, and had proved themselves adapted for colonization. The emigrants must be healthy and strong. If they agree to emigrate on his conditions, they are to appoint a committee of ten farmers and three agricultural managers, who are to go on the Baron's account to Argentina. If the committee finds the place good for colonizing purposes, he will conclude a contract with the colonists, and the ten persons will in the meantime prepare everything, parcel out the land, cause houses to be built, and buy everything necessary for farming. When all is sufficiently prepared the remaining 490 families will emigrate. For this purpose the Baron has bought 30,000 acres more. The land is situated in Entre-Rios and is, as the buyers declare, very fertile. But even the 500 families will not emigrate so quickly. The colonization plan must first be acceptable to the Government of Russia, and it may be some months before consent can be obtained. Then committees will have to be appointed to decide what people are fit to emigrate. To assemble 500 families of Jewish agriculturists in Russia, who should be at the "best working age" and should have the desire to emigrate, will be no easy thing. Then how long a time will pass from the sailing of the committee until they have inspected Argentina and made their decision? Even after that the 490 families must remain in Russia until the committee of ten

gets everything in readiness. No matter how quickly these preliminaries can be arranged, the first 500 families cannot be expected to arrive at their destination before next summer. After all that we must wait until the pioneers of the colonists shall prove that the "inspection committee" understood its business. Not until then can the Baron bring thither new people suitable for colonization.

PAWNBROKING REFORM.

John Gilmer Speed in Harper's Weekly, Sept. 3.—Pawnshops are recognized by the law as necessary, but the business is so hedged about by regulations that its character is declared by the law. For instance, the places are licensed; they must keep books always subject to examination by any duly authorized person or police justice; they must give written receipts for all property pawned, and must retain this property one year before selling it. Sales of pledged articles must be at public auction, and pawnbrokers are forbidden to buy this property thus sold. This latter is a wise provision, but it is very probably a dead letter not enforced. For articles so sold pawnbrokers must give an account when demanded, with the name of the purchaser and the amount received. If there be a surplus, this must be paid to the borrower. This in the majority of cases is also a dead letter, as in nine cases out of ten the person who pledges anything and permits it to be sold never makes any further inquiry of the broker. Pawnbroking as now conducted is one of the most profitable businesses in the great cities, and the fact that the shops are most numerous in localities where the people are poorest shows that these great profits are mainly made from the very poor, or from those who are rapidly sinking into that condition. The convenience that such places are to thieves does not concern the Charity Organization Society in the movement to take some of this business away from the places of the golden balls. At the suggestion of Mr. Alfred Bishop Mason, the Society has concluded to form from its members and from others a corporation to be known as the Provident Loan Company, with a capital of \$100,000. In order that the company shall not fall into the hands of undesirable persons who would seek to make profits out of the business, it will be stipulated that no transfer of stock shall be made without the consent of the Board of Directors, which shall consist of nine shareholders. The articles of association, or the charter, if a special charter be obtained, will stipulate that no dividends shall be paid in stock or securities or in anything but cash, and that these dividends shall not be greater than 6 per cent. per annum. Such a provision, it is hoped, will keep the institution within charitable lines, and remove as far as possible the temptation for its capture by selfish persons for the sake of its accumulations and earnings. Another stipulation in the same direction will be that should the reserve fund accumulate above the estimated needs of the company, the directors shall either reduce the rate of interest to borrowers or distribute the surplus to public or private philanthropic corporations or societies. Now this loan company will do a kind of pawnshop business, and be to the poor somewhat as is the Mont-de-Piété in the Latin countries. So that the company may be a kind of branch of the Charity Organization Society, it will be the policy of the company to give preference to such borrowers as are recommended by this Society and kindred organizations. So far as the poor are concerned who have come within the ken of these societies such a stipulation will be very well; but here again will come in the very difficulty before mentioned that frequently makes inoperative the well-intended efforts of these organizations. A man or woman may be in a temporary stress of poverty where actual starvation seems the next thing in order. Still, such persons may shrink from any investigation out of a delicacy of feeling highly creditable. To such, if they must expose their wounds or lay bare their sores, the old shop

the golden balls will be the place to go. But still there is a ripe field for this new company, and it will doubtless prosper, and also do a much-needed service to the poor.

THE LIQUOR ISSUE.

GENERAL BIDWELL'S LETTER OF ACCEPTANCE.

The letter of Gen. John Bidwell accepting the Prohibition nomination for the Presidency is a long and careful review of the questions at issue in the campaign from his point of view and that of his party. It is a careful exposition of the Prohibition platform, and gives special attention to labor and other economic subjects, and moral questions, expressing advanced ideas. Speaking of the old parties, General Bidwell says:

The old parties, controlled as they are by the liquor power and by vast monopolistic and other influences, cannot, dare not even propose, much less seriously propose, to overthrow the saloon, grant equal suffrage, or to do any other act in the direction of a beneficent reform antagonistic to these controlling influences. They need them this year for re-election, they will need them next time and on as long as they have an existence. Powerful political parties invariably in time become corrupt, and utterly helpless to right themselves. The only real service they can do is to go out of existence. It is a singular phenomenon that good men will remain in affiliation with such parties and thus lend aid and comfort to the liquor business.

New York Voice (Proh.), Aug. 25.—General Bidwell has given us a strong document. There is very little rhetoric in it. There is not much of that oratorical fire and flash that puts the blood into a fever. There is no appeal to passion or prejudice. But it is a very strong, progressive, broad-minded, and dignified document that will deepen the confidence and esteem the country is rapidly learning to repose in him. There is no evidence of any desire to shrink from any of the issues so boldly laid down in our national platform. General Bidwell's conception of the office for which he is a candidate, and of the functions of a national party seeking control of the Federal Government, is an adequate one. He appreciates the fact that the party that seeks to elect a President asks to be entrusted with the control of the whole Government, not of a single department, and that seeking such control its purposes must be as broad and as deep as the Governmental needs of the nation. The stress which it lays not only upon suppression of the drink traffic, but upon the preservation and advancement of the public school system, upon revision of our immigration laws, with more adequate restraints against lawlessness and insubordination, upon public control and, if need be, ownership of the great railway systems, upon the extension of the franchise to women, and upon a currency issued in such manner and in such volume as to check so far as can be done by such means the present tendency to the aggregation of capital—all this is in thorough accord with the platform made at Cincinnati, and shows that the candidate and the Convention that nominated him are in closest harmony.

Pittsburgh Times (Rep.), Aug. 26.—General Bidwell's letter of acceptance, like the Prohibition platform on which he stands, was constructed on the principle of all things to all men except the liquor men, in order to draw some to the party. He touches on nearly every issue before the people, and says a good word for each, as in the instance of the tariff, holding that Protection is a right enjoyed by all nations, that the difference between the tariff of the Republicans and that which the Democrats would establish is one of degree only and not of kind; but not to overlook the radicals on this question, he adds that tariffs are blind and deceptive. In a similar strain he speaks of the other issues. Soft words butter no parsnips, but at the same time they cost nothing. The candidate is carrying out the policy which the party in convention adopted after a profusion of hard words. It decided that the time had come when room would have to be made

in the platform for something more than the single issue of Prohibition. A little of everything else was admitted, so as to make the dominant issue acceptable to the greatest number of voters. The wisdom of the serpent was to go with the harmlessness of the dove.

Pittsburgh Dispatch (Rep.), Aug. 26.—After making an urgent appeal for the abolition of the liquor traffic, an impassioned plea on behalf of female suffrage and a vaguely non-committal statement of the money plank of his party, the writer makes the startling assertion that there is no practical difference between the tariff policy of the Republican and Democratic parties. This assumption that one party posing as the protector of American industries, establishing and maintaining American industrial independence, is on a par with another which makes a point of being utterly unmindful of these things, is thoroughly characteristic of a document which is remarkable rather for the force of its fervor than the power of its logic.

Hartford Post (Rep.), Aug. 26.—The letter is long, and his style reminds us somewhat of Grover Cleveland, except for the fact that General Bidwell is more to the point in his remarks and leaves less room for double, triple, and quadruple interpretation.

New York Sun (Dem.), Aug. 29.—General Bidwell's letter accepting the Prohibitionist nomination does credit to his courage. He accepts not only Prohibition, but also Woman Suffrage. The Hon. Henry W. Blair himself could not do better.

Indianapolis News (Ind.), Aug. 26.—Mr. Bidwell's letter of acceptance may be a dignified paper, but it will occur to the majority of readers that his pen must have slipped when, in speaking of the income tax imposed during the war, he said it "worked like a charm."

ALCOHOL AND OPIUM.

Japan Gazette (Yokohama), July 28.—Comparison has been drawn between the quantity of alcohol consumed in England as compared with the quantity of opium consumed in India. The latter apparently scores a point; but with all our enormous consumption of alcohol it has to be remembered that almost every adult helps to consume it, the temperance party being as yet an insignificant minority. In India the percentage of opium smokers is very small, and the percentage of moderate smokers we believe almost nil. Opium is more insidious than alcohol. Its soothing effect, its tendency to obliterate that which is unpleasant, its general effects upon the smoker while under its influence are usually acknowledged to be quite as morally degrading as the consumption of alcohol. If not conducive to riotous conduct and open lawlessness, opium tends to intellectual deterioration and misery quite as effectually as alcohol. Of the two evils, opium may not be, and we should say most certainly is not, as injurious to Easterns as alcohol, which they are less capable of standing than the more coarsely moulded European; but we believe that neither Mr. Hoare nor Dr. Mouat would like to see opium substituted for alcohol at home.

A MYSTERY EASILY SOLVED.—The celebrated Josephus Howard says: "W. S. Daboll, the opera singer, who killed himself in Holliston, Mass., yesterday, was considerable of a man, on and off the stage. New Yorkers best remember him as the dandified thief in 'Erminie,' at the Casino. He was a fair singer, an intelligent actor, and a good fellow all around. Outside, however, of the lyric profession he developed an amount of ingenuity in the line of invention which bade fair to make him rich as well as famous. A patent switch which he had invented is favorably regarded by railroad men, and he had well-based hopes of making a fortune therefrom. Precisely why an actor, with a good engagement, happy at home, and with an unusually bright future,

should poison himself, is a problem none need hope to solve." The case is not so strange after all. Too much devotion to "large, cold bottles and small, hot birds," will do the business every time.—*Albany Express.*

POWERFUL PROHIBITION SENTIMENT AMONG SOUTH CAROLINA DEMOCRATS.—Democratic primaries were held throughout South Carolina last Tuesday for the nomination of State and local candidates. Owing to the bitter controversy between the Tillman and anti-Tillman factions, the contest was very exciting and a heavy vote was polled. A dispatch from Columbia says:

The State Democratic Executive Committee gave the Prohibition leaders in the State the right to place at each voting precinct boxes at which the sentiment of the State on Prohibition could be recorded. The returns show that the Prohibitionists are very strong. They will carry their fight to the Legislature, and it looks somewhat as if South Carolina will be a Prohibition State.

FOREIGN MATTERS.

THE SPEAKER OF THE HOUSE OF COMMONS.

M. M. Trumbull in the Open Court (Chicago), Aug. 25.—The Speaker of the British House of Commons is a very lofty personage, one of the grandest in the kingdom, a dignitary so exalted that ordinary mortals blink in the sunshine of his presence. As he walks in state with the awful mace before him, his trailing robes alone, to say nothing of his wig, transfigure him into another Olympian Jove, and he speaks with the authority of thunder. He has a kingly salary, and lives in a palace like a king, a palace provided for him, and furnished for him by the nation. He has a chaplain, and a sword-bearer, and a purse-bearer, and a mace-bearer, and a train-bearer, and secretaries, clerks, cooks, and bottle-washers without number. He holds also a peerage and a pension in reversion. Radiant with aristocratic adornments he presides over the House, and his baritone call to order will make even the Prime Minister of England tremble and beg pardon like a schoolboy. It seems very strange, and yet it is very true that this gorgeous potentate has not one twentieth as much political power as is exercised by the Speaker of the House of Representatives at Washington. The democracy long since deprived him of all that. The form and ceremonials, the gewgaws and the flummery, even the dignity of the office he may enjoy, but he is not allowed the control of legislation even to the extent of his own vote. He must hold that in abeyance during his term of office lest the giving of it should identify him with one party or the other. He must be absolutely and democratically impartial, upholding the equal rights of every member on the floor, and showing neither by voice nor vote what his own preference is. Here again we see democratic practice clad in robes of despotic theory, the exact reverse of what we see at Washington, where the Speaker of the House in a democratic uniform exercises arbitrary power, not only over the members, but over every subject of legislation. He is every inch a king. Let him put on a royal robe, and we will dethrone him instantly, but he may rule as rudely as the imperial Czar if he be careful to wear American clothes. He may smite us with an iron hand if he will only wear upon it the glove of "republican simplicity." It is the form of things we care for, not the substance.

LABOUCHERE.

Dispatch from London, New York Sun, Aug. 28.—The suggestion that Labouchere's opposition in the House of Commons to the granting of money to the members of the royal family induced the Queen to object to his inclusion in the Ministry seems disposed of by the fact that an important post was offered to Samuel Storey,

who has opposed such royal grants more fiercely and persistently even than Labouchere. Storey declined to take the office, but the Queen had offered no objection to his name, which figured in the preliminary list submitted to her by Mr. Gladstone. Furthermore, Sir Charles Dilke, a strenuous opponent of royal grants, was in a former Gladstone Cabinet. The information obtained by the *Sun* reporters justifies the belief that Mr. Gladstone's decision not to ask Labouchere to take office was taken several months ago in consequence of editorials which appeared in *Truth* urging the postponement of Home Rule until various British reforms had been accomplished. The editorials, which were written in Mr. Labouchere's most cynical manner, virtually urged Mr. Gladstone to betray the trust which the Irish members had reposed in him and to set at naught the most solemn obligations and engagements. Those articles caused some stir at the time and created a feeling of uneasiness among the Irish leaders, which was only removed by direct assurances that the editor of *Truth* in no way represented Mr. Gladstone's views. There is good reason to believe that this repudiation was followed shortly afterward by a confidential intimation that Labouchere would not be a member of the Liberal Government. Labouchere has lost much prestige over this business. People had learned to regard him as a fearless, independent politician who did not care a button for place or power. He is now seen in the unpleasant character of a disappointed office-seeker, criticising, as malignantly as any Tory, members of the Ministry from which he has been excluded and sneering at his leader. Rumors, natural under the circumstances, are current of Labouchere's intention to form a section of malcontents for the purpose of worrying Gladstone in the same manner that Churchill and the so-called "fourth party" harried the Tory leaders some years ago; but in the present temper of the country it is not likely that many men will venture to follow Labouchere in this dangerous and disreputable work. The dragging of the Queen's name into the controversy has distressed Mr. Gladstone and greatly shocked constitutional pedants. It is not calculated to do Labouchere much good, especially after Mr. Gladstone's statement. Even in Labouchere's own Radical town, Northampton, at the meetings held to protest against his exclusion from office, mention of the Queen's name has been enthusiastically cheered, and elsewhere popular feeling is undeniably against Labouchere. Of course, this does not prove anything except that Labouchere has made a mistake.

WHERE EVERY PROSPECT PLEASES.

Montreal Witness, Aug. 27.—Among the possessions of Great Britain there are none fairer in outward aspect than many of the small islands of the West Indies. Some of these look like paradises, gems of beautiful tropical vegetation set in southern seas with all the colors of tropical skies about them. They are none the less the least satisfactory places of residence for English people, who are deserting them; and in spite of the fact that to maintain life on the fruits that grow without cultivation in abundance all around is not impossible, and that such raiment as negroes deem necessary can be secured by a few days' work, even the blacks emigrate when they can. A report of the condition of Turks and Caicos islands, a couple of groups which, though they lie north of Hayti, and not far from the Bahamas, are, curiously enough, governed from Jamaica, shows that they are neither progressive nor prosperous, in spite of the cultivation of the sisal plant, the fibre of which is taking the place of manilla in the manufacture of rope. The actual population of the islands, according to the census just completed, was 4,744, an increase of twelve only as compared with the population at the time of the last census in 1881. In these, as in all other West India islands, the black population increases slightly, while the white population as

steadily, though slowly, diminishes. The negroes have increased 18 per cent. in the decade, but the whole increase is in the number of colored females. The black male population, like the white population, seems to be diminished steadily by emigration, principally to the United States. In the West Indies the blacks are too lazy to work hard, and the whites find that it does not pay to work hard at cultivation either, as the blacks appropriate a considerable share of the product as a matter of course.

MISCELLANEOUS.

THE CHOLERA.

New York Sun, Aug. 28.—Will the disease reach New York? Undoubtedly. Its ubiquity in Europe is such that we cannot escape the visitation. It remains for the Health Department to show what ability they have in keeping the scourge at the threshold and not allowing it to enter into the crowded quarters of the city. It is, however, not probable that we can so strongly fortify ourselves by quarantine regulations, and restraint upon vessels and individuals at harbor hospitals, that we shall be able to withstand the onslaught of the army of germs. They will enter in all likelihood in spite of us; and so we must be on our guard individually. We must be prepared, each and all of us, to meet them. They will enter our food and our drinking water in some manner that we know not of. We must watch these avenues of approach. The danger to individuals is not great if they are intelligent and use foresight. The danger is among the ignorant and careless and thoughtless, among the thousands that crowd the tenement houses, subsisting on bad food, regardless of what they drink, and heedless of personal cleanliness. Nature has a safeguard against cholera. Few cholera germs are able to run the gauntlet of a healthy stomach. The gastric juice, when sufficiently acid, is an antiseptic. It destroys the comma bacillus. Among the victims of cholera are chiefly those whose general health is impaired, or who suffer from disorders of the stomach, such as dyspepsia and gastric catarrh. With a digestive apparatus in good condition, plenty of exercise in the open air, and careful selection of one's food and drink, each may stand his ground and remain upon the field of battle without alarm and without danger. There are various degrees of cholera infection. In some cases there is the mildest attack of choleraic diarrhoea, not differing from common diarrhoea such as every one has experienced. In others its severity and deadly character is manifest from the outset. Between these extremes are all degrees of illness. The period of incubation is from one to three days, only this short period elapsing after the introduction of the germs before the complete development of the attack, whether mild or severe. So far as treatment is concerned, the medical profession has no certain cure to offer. Each physician meets the symptoms in his own way, according to his knowledge, skill, and experience. It is best in any case to call in a physician whose distinguishing characteristics are intelligence and common sense. Obey his orders implicitly, especially as regards the disinfection and destruction of excreta and of contaminated linen and bed clothes. Read and follow the rules of the Board of Health. Take care of yourself and your family, their food, their drink, and their stomachs. See that the food is procured from cleanly sources and is properly and well cooked. Let all water be filtered and boiled before drinking. And don't run away.

New York Times, Aug. 29.—It would be well if the efforts of the Government should be directed to securing some international understanding whereby the spread of epidemics could be prevented so far as possible. A nation should not only be bound to protect itself at its own borders, but if it is invaded by an epidemic it should be bound to use its efforts to prevent its transmission to other countries. It should endeavor, not only to pre-

vent a contagious disease from coming in, but to prevent its getting out to infect other countries. Vigilance at Hamburg or Antwerp is as important as vigilance at New York to prevent the sending of cholera from Europe into America, and it is no advantage for one country to send a pestilence into another, as it will not lessen its own share. A union of civilized countries for mutual protection against epidemics having their origin in lands where sanitary science is unknown or neglected would greatly lessen the chance of spreading them through the world, and it might lead ultimately to measures for their extermination in their original breeding places.

New Orleans Picayune, Aug. 28.—The spread of the cholera epidemic in Europe is likely to prove a matter of serious concern to the people of the United States, even aside from the paramount consideration of its possible importation within our own boundaries. Even should the scourge be confined strictly to Europe, its ravages are likely to have a hurtful effect upon business. The surplus of our staple crops finds a market in Europe, and the very sections which are now threatened with a visitation by cholera are the ones which purchase most freely of our products. Our corn, wheat, and rye as well as flour are shipped in liberal quantities to Germany, France and Great Britain, Belgium and the Netherlands. Our raw cotton finds its principal market in England and meets with a liberal demand all over continental Europe, even including the Russian ports. A severe cholera epidemic in Europe, particularly should it extend to England, would not only seriously incommodate transportation and communication with the infected countries, but would also diminish their purchasing power through the demoralization to their trade which would inevitably ensue. The market which has been most seriously affected so far by the cholera scare has been that for hog products, because of the probable cutting off of the markets of the northern part of Europe by the advent of the scourge. The grain markets and the cotton trade have so far been slightly affected, because of the hope entertained that the epidemic may prove less serious than at first feared, but that a feeling of uneasiness and uncertainty already pervades business circles is evident.

WHAT TO DO AND WHAT NOT TO DO.

The New York Board of Health has issued the following instructions to the public:

"Healthy persons 'catch' cholera by taking into their systems through the mouth, as in their food or drink, or from their hands, knives, forks, plates, tumblers, clothing, etc., the germs of the disease, which are always present in the discharges from the stomach and bowels of those sick with cholera."

"Thorough cooking destroys the cholera germs; therefore:

"Don't eat raw, uncooked articles of any kind, not even milk."

"Don't eat or drink to excess. Use plain, wholesome, digestible food, as indigestion and diarrhoea favor an attack of cholera."

"Don't drink unboiled water."

"Don't eat or drink articles unless they have been thoroughly and recently cooked or boiled, and the more recent and hotter they are the safer."

"Don't employ utensils in eating or drinking unless they have been recently put in boiling water; the more recent the safer."

"Don't eat or handle food or drink with unwashed hands, or receive it from the unwashed hands of others."

"Don't use the hands for any purpose when soiled with cholera discharges; thoroughly cleanse them at once."

"Personal cleanliness, and cleanliness of the living and sleeping-rooms and their contents, and thorough ventilation should be rigidly enforced. Foul water closets, sinks, Croton faucets, cellars, etc., should be avoided, and when present should be referred to the Health Board at once, and remedied."

"The successful treatment and the preven-

tion of the spread of this disease demand that its earliest manifestations be promptly recognized and treated; therefore:

"Don't doctor yourself for bowel complaint, but go to bed and send for the nearest physician at once. Send for your family physician; send to a dispensary or hospital; send to the Health Department; send to the nearest police station for medical aid.

"Don't wait, but send at once. If taken ill in the street, seek the nearest drug store, dispensary, hospital, or police station, and demand prompt medical attention.

"Don't permit vomit or diarrhoeal discharges to come in contact with food, drink, or clothing. These discharges should be received in proper vessels and kept covered until removed under competent directions. Pour boiling water on them, put a strong solution of carbolic acid on them (not less than one part of acid to twenty of hot soap suds or water).

"Don't wear, handle, or use any articles of clothing or furniture that are soiled with cholera discharges. Pour boiling water on them or put them into it, and scrub them with the carbolic acid solution mentioned above, and promptly request the Health Board to remove them.

"Don't be frightened, but do be cautious, and avoid excesses and unnecessary exposures of every kind."

THE HOME OF CHOLERA.

G. Voltke in the St. Petersburg Neva, July 20.—In the beginning of June the Asiatic cholera, after a long wandering, looked upon us in parts of Russia. The present cholera epidemic is the fourth one from which Russia has suffered. Like the former ones (except the last epidemic in 1873, which came from Turkey), it was brought to us from Persia, whither it made its way from the world's cholera breeding-grounds in India, or, strictly speaking, from the district between the rivers Ganges and Brahmaputra in the province of Bengal. This low, marshy region has no natural drainage, and consequently is subjected to devastating inundations. To save themselves and their possessions from destruction, the inhabitants of that district make for themselves artificial elevated places, upon which all dwellings are erected. The earth for the elevations is taken from the surrounding country, and thus deep hollows are left, which quickly fill with water. The standing ponds, or, as the natives call them, "tanks," serve as water reservoirs, and the water in them is used for drink, for cooking purposes, for bathing, and for washing clothes. There, Koch would find billions of cholera germs, and there is no other part of the world where the supply is so abundant. Besides, it is constant. The water of the tanks soaks through the land and infects the neighboring localities. Cholera is a perfectly usual disease there, and its havocs never cease. At times, however, as Professor Sdekauer observes, the cholera leaves its customary abiding place and begins to stalk over the earth. These times are expected to recur regularly after eighteen-year intervals, and it is probable that the epidemics coincide with the great inundations in India. After taking off an enormous number of victims it subsides, only to appear again after a while. Evidently it is true that in different localities outside the breeding grounds there are created from time to time peculiar conditions favorable to the multiplication of the cholera germs brought thither by some sick one. At other periods similar germs would die in the unaccustomed spot.

THE NEW CHINESE LAW.

Baltimore American, Aug. 25.—The United States Government is about to make an effort to become more intimately acquainted with the 100,000 Chinamen now living, but not voting, in America. Sept. 1, the Internal Revenue Department will begin registering and photographing all the Chinese who choose to apply.

They have until May 5, 1893, to comply with the provisions of the new act, approved May 5 last. The law is sweeping, and applies to all Chinamen in America, except to members of the diplomatic corps and a few merchants. Every Chinaman is required to apply to the nearest Internal Revenue office and describe himself, giving his age and filing three proof-sheets of photographs of his face. All the statements he makes about himself must be substantiated by affidavits of two reliable witnesses. If the Collector is satisfied that the applicant has told the truth, he must issue him a certificate which will entitle him to continue to live in America. The certificate will cost the applicant nothing. After the expiration of a year, any Chinaman found without a certificate may be arrested by a United States Marshal or Deputy, and when taken before a United States Judge must show that, on account of sickness or some other unavoidable cause, he could not procure a certificate. He must prove to the Court in such a case, by at least one credible white witness, that he was a resident of the United States at the time of the passage of the act, and if it is found that he is entitled to a certificate, he can get one by paying the costs.

Any Chinaman who fails to comply with the law can be arrested and sent back to China, which means, of course, that he can never return. The provisions of this law will not be the easiest to carry out. Great difficulty will be experienced in identifying Chinamen by photographs. Thousands of them, to the general observer, are so much alike that many, without the closest scrutiny, can be passed off for others. The majority of these people in this country are very sly and shrewd in their ways and transactions, and they will leave no stone unturned to continue a residence, and help their friends do the same, in a country which furnishes them with the opportunities of making a fine living. Ever since the passage of the last exclusion act Chinamen have redoubled their efforts to get into America. They have come in great numbers to Vancouver, British Columbia, and agents there have made considerable money, charging \$50 a head for smuggling them across the border from points all along our northern frontier. The same thing, to a less extent, has happened along the Mexican boundary. It is estimated that there are 70,000 of these people in California and 9,000 in Oregon alone. Opposition to them all along the Pacific Coast is as active as ever, and will, doubtless, continue to be so. They have become a distinct political and social issue in that part of the United States.

BLOOD STAINS.

Popular Science News (Boston), Sept. 1.—In connection with a recent mysterious murder in Fall River, Mass., much has been said about the microscopic examination of blood stains; and it has been asserted in the daily papers that some stains found on a hatchet supposed to have been used in committing the murder were caused by blood, and that the microscope showed it to be identical with the blood of one of the victims. This is the most utter nonsense. All healthy human blood has exactly the same appearance under the microscope, no matter from whose veins it is taken; and not only this, but it is almost impossible to distinguish with certainty between human blood and that of other mammalia, especially after it has dried. Blood, as seen under the microscope, consists of a clear fluid containing innumerable circular, bi-concave disks, or corpuscles, and the only difference between the blood of different animals is in the size and shape of these corpuscles. In man they have a diameter of about one thirty-five-hundredths of an inch. In other mammalia, such as the ox, sheep, or dog, they differ slightly in size; while in birds they are oval in shape and somewhat larger, their average diameter being about one two-thousandths of an inch. The largest corpuscles occur in amphibious animals, those of some species being as large as one four-hundredths

of an inch. After drying, these corpuscles shrivel up and alter both in shape and size. It will thus be seen that it is not only impossible to distinguish between the blood of different individuals, but also, where a human life may be at stake, no microscopist would be justified in saying that a dried blood stain was certainly human blood, and not that of an ox or some other animal.

GLADSTONE AS A GREAT MAN.

New York Sun, Aug. 25.—Question: "Is Gladstone a man of genius, or a great statesman, or a really great man in any respect?" Answer: Mr. Gladstone is a man of extraordinary ability, of genuine talents, of many acquirements, of varied knowledge, of large experience, and of serious thought and purpose; he is an earnest, artistic, and effective speaker; he is an attractive writer at times and upon some subjects; he is a man of many personal virtues who is happily married; he is an orthodox member of the Established Church of England, who, if his father had not left his native country, would probably have been an orthodox member of the Established Church of Scotland. He properly ranks high as a politician, and that, too, in a country which now has and always has had, a large body of very competent politicians. He deserves to be called a statesman of distinction. He has not a place in the short category of men of genius, that is, men of compassing minds, of original constructive thought, or of supreme executive powers; he does not stand, for example, in statesmanship, with his contemporary, Bismarck, or with several other men of the present century. Outside of politics, or as a man of letters, for example, he is not a genius, and does not possess the creative faculty; his place is in the third rank. And yet, taking account of his abilities and his works, we must say that, in comparison with the obvious body of mankind, or in comparison with the ordinary run of well-endowed, well-qualified men of affairs, he may properly be spoken of as great.

THE PASSION PLAY.

New York Freeman's Journal, Aug. 27.—The effort to reproduce the Oberammergau Passion Play has been given a quietus by the people of Oberammergau themselves, for whom the Mayor of the place speaks in a letter to the editor of the *Semaine Religieuse* of Paris, of which the following is a translation:

Oberammergau, 17 July, 1892.—Many public papers have announced that the inhabitants of Oberammergau, or at least a party from among them, have gone to Chicago in order to give representations there of the Mystery of the Passion. This news is absolutely false. Our ancestors made, more than two hundred and fifty years ago, a solemn vow to represent every ten years the Mystery of the Passion of Our Lord Jesus Christ, and this vow has been, since that time, faithfully respected. Far from us the thought to fail in it, and far from us the idea to make ourselves actors and to make merchandise of the representation of our holy mysteries. I pray you, Mr. Editor, to give the greatest publicity to this protest, and to accept the expression of my respect.

JEAN LANG, Mayor.

This ends the matter. The projectors of the scheme cannot foist any counterfeit representation upon us after the above declaration.

THE ISTHMUS OF CORINTH CANAL.—Work on the Isthmus of Corinth Canal is progressing favorably, and about 3,000 to 4,000 men are said to be employed. The cutting throughout is down to the level of the sea, and in many places trenches have been made as deep as the grade line of the bottom of the canal. These show a sandy and loose shingle, so that it has been considered advisable to build a wall on each side of the cutting to 3½ feet above sea level. This work is now being pushed all along the canal. The idea is to excavate what is still necessary before allowing the water to enter. It is expected that the passage through will be opened in the summer of 1893. The railways of Greece are said to be working satisfactorily, and continue to pay fair dividends.—*New York Engineering News*.

Index to Periodical Literature.

AMERICAN AND ENGLISH.

BIOGRAPHICAL.

Bright (John), Reminiscences of. By His Nephew, Charles McLaren. *N. A. Rev.*, Sept., 9 pp.
 Chapman. James Russell Lowell. *Harper's*, Sept., 7 pp. Fourth paper on the Old English Dramatists.
 Dumas (Madame Alexandre). XXI. Unknown Wives of Well-Known Men. Lucy H. Hooper. *Ladies' Home Jour.*, Sept. With Portrait.
 Dvorák (Antonin). H. E. Krehbiel. *Century*, Sept., 4 pp. With Portrait. The Bohemian musician.
 King (A) Without a Throne. Tudor Jenks. *St. Nicholas*, Sept., 11 pp. Illus. The King of Rome, son of Napoleon I.
 Monet (Claude). Theodore Robinson. *Century*, Sept., 5 pp. Illus.
 Porter (John K.). Grosvenor P. Lowrey. *Green Bag*, Aug., 14 pp. Judge Porter of New York.
 Shelley (Mary Wollstonecraft). *Temple Bar*, London, Aug., 31 pp.
 Tintoretto. (Italian Old Masters). W. J. Stillman. *Century*, Sept., 6 pp. Illus.
 Vincent (John Heyl), Bishop of the Methodist Episcopal Church of America. H. A. Reed. *Young Man*, Aug., 3 pp. With Portrait.
 Whitman (Walt). Prof. Willis Broughton. *Arena*, Sept., 10 pp.

EDUCATION, LITERATURE, ART.

Anecdote, The Illuminating Power of. S. Arthur Bent. *N. A. Rev.*, Sept., 8 pp. The use of anecdote in biography, etc.
 Architecture at the World's Columbian Exposition. IV. Henry Van Brunt. *Century*, Sept., 11 pp. Illus.
 Botany, University Extension, Teaching in, Some Aims and Aspects of. J. W. Macfarlane. Sc.D. *University Extension*, Aug., 51 pp.
 Bricks Without Straw: A Story of the Modern West. John Hudspeth. *Arena*, Sept., 7 pp.
 Drama (the), in the Antipodes. The Late Hon. Lewis Wingfield. *New Rev.*, London, Aug., 9 pp. The Drama in Australia, etc.
 Drama (the), A Plain Talk on. Richard Mansfield. *N. A. Rev.*, Sept., 7 pp.
 Drama in America (the), Beginnings of. Richard Davey. *Nat. Rev.*, London, Aug., 12 pp.
 Literary Criticism, In the Tribunal of. Part I. Brief for the Plaintiff. Section III. Objections Considered. Edwin Reed. *Arena*, Sept., 16 pp. Bearing upon the Shakespeare-Bacon controversy.
 Literature, The Liver in. Beckles Willson. *Food*, Sept., 2½ pp. The relation of the liver to mental activity, etc.
 Literature, A Criticism of Life. Rebecca H. Schively. *University Extension*, Aug. The argument is that literature represents the collective thought of mankind, and is, therefore, occupied upon life in all its phases and relations.
 Journalism (California). M. H. de Young. *Lippincott's*, Sept., 5 pp. With Portrait.
 Musical Culture, How to Promote. Marie Benedict. *Music*, Aug., 3 pp.
 Musical Journalism and Journalists. W. S. B. Mathews. *Music*, Aug., 14 pp. With Portrait.
 Old Stock Days in the Theatre: An Autobiographical Paper. James A. Hearne. *Arena*, Sept., 16 pp.
 Paris (Literary). Second Paper. Theodore Child. *Harper's*, Sept., 18 pp. Illus.
 Poetry, The Nature and Elements of. VII. Imagination. Edmund Clarence Stedman. *Century*, Sept., 9 pp.
 Poster (The Pictorial). Brander Matthews. *Century*, Sept., 8 pp. With eleven pictures of modern posters.
 Prometheus Unbound of Shelley. III. The Drama as a Work of Art. Vida D. Scudder. *Atlantic*, Sept., 10 pp.
 Primer (The) and Literature. Horace E. Scudder. *Atlantic*, Sept., 6 pp. The point made is that, in a child's education, even the primer shall serve as an introduction to literature.
 Russia, The Music of. E. B. Lewis. *Music*, Aug., 8 pp. With Portraits.
 Student Life at the Inns of Court. *Green Bag*, Aug., 5 pp. Illus. Descriptive. Technic (Physiological). Hugh A. Kelso, Jr. *Music*, Aug., 13 pp. Illus. Technic, as applied to piano-playing.
 Wagner, The Influence of, Upon Vocal Art. J. S. Van Cleve. *Music*, Aug., 10 pp.
 Zola as an Evolutionist. Yetta Blaze de Bury. *New Rev.*, London, Aug., 9 pp.

POLITICAL.

Cleveland (Mr.). Shall We Give Him a Second Term? Francis B. D. Curtis. *Republican Mag.*, Aug., 11 pp. Argues that Mr. Cleveland's record does not entitle him to reelection.
 Colored Vote, Should It Divide? The Hon. J. R. Lynch. *Republican Mag.*, Aug., 6 pp. Argues that the colored voters should be solid in the support of the Republican party.
 Conspiracy (a Shameful), The Plain Story of. The Hon. J. A. Blanchard, Pres. Republican Club, N. Y. City. *Republican Mag.*, Aug., 8 pp. Tells how the Legislature of New York was made Democratic.
 Democracy (the), Erratic Platforms of. The Hon. Justin S. Morrill, U. S. Senator from Vermont. *N. A. Rev.*, Sept., 12 pp. Declarations of various Democratic Platforms relating to the Tariff.
 Electioneering Methods in England. H. W. Lucy. *N. A. Rev.*, Sept., 9 pp.
 Elections (The General). Arthur A. Baumann and Charles A. Whitmore, M.P. *Nat. Rev.*, London, Aug., 17 pp.
 Gladstone's (Mr.) New Administration, A Forecast of. Justin McCarthy, M.P. *N. A. Rev.*, Sept., 9 pp.
 Parliament, Failure or Success in. H. W. Lucy. *New Rev.*, London, Aug., 6 pp.
 Republican Party (the), The Mission of. R. W. Hinckley. *Republican Mag.*, Aug., 3 pp.
 Republicanism in the South. *Republican Mag.*, Aug., 13 pp. The object of this article is to show how the Republican party may succeed in the South.
 Statesmanship, Thirty Years of. Van Buren Denslow, LL.D. *Republican Mag.*, Aug., 20 pp. The achievements of the Republican party.
 Tariff (Our New), Fruits of. Clark Waggoner. *Republican Mag.*, Aug., 3 pp. Statistical statement to show the benefits of the McKinley Tariff.
 Tariff Plank (The) at Chicago. The Hon. William L. Wilson. *N. A. Rev.*, Sept., 7 pp. An examination of the latest Democratic declaration on the Tariff question.

RELIGIOUS.

Daniel. The Young Men of the Bible. V. The Rev. J. H. Hitchens, D.D. *Young Man*, Aug., 2 pp.
 Islam, The Future of. Ibn Ishak. *Arena*, Sept., 12 pp. Argues that a revival of Islam would bring about an improved condition of things throughout the whole world.

SCIENCE AND PHILOSOPHY.

California, The Topography of. W. C. Morrow. *Lippincott's*, Sept., 5 pp.
 Cholera, Apropos of. Cyrus Edson, M.D. *N. A. Rev.*, Sept., 3 pp. The danger to which we are exposed.
 Cholera, The Origin and Diffusion of. Surgeon-General Cornish, C.I.E. *New Rev.*, London, Aug., 9 pp.
 Psychical Research—More Remarkable Cases. The Rev. M. J. Savage. *Arena*, Sept., 14 pp.
 Typhoid Fever, Successful Treatment of. C. E. Page, M.D. *Arena*, Sept., 11 pp.

SOCIOLOGICAL.

An Open Letter To Her Majesty, the Queen. Gail Hamilton. *N. A. Rev.*, Sept., 11 pp. A plea for Mrs. Maybrick.
 Aryan Mark (The): A New England Town Meeting. Anna C. Brackett. *Harper's*, Sept., 9 pp. Illus.
 Berlin, Society in. Prof. Geffcken. *New Rev.*, London, Aug., 10 pp. 1. The Nobility; 2. The *Nouveaux Riches*; 3. The *Bourgeoisie* and Higher Officials; 4. Tradespeople, Etc.; 5. Science, Literature, Art; 6. The Intellectual Proletariat; The Working Classes.
 Bible-Wine Question (The): A Reply to Dr. Hartt. Axel Gustafson. *Arena*, Sept., 7 pp. The writer takes the position that the Bible does not sanction the use of intoxicating drink.
 Capital, The Communism of.—The Real Issue Before The People. The Hon. John Davis, M.C. *Arena*, Sept., 3 pp. The political tyranny of Capital.
 Dress Reform. May Wright Sewell, Introduction; Elizabeth S. Miller, Reflections on Woman's Dress, and the Record of Personal Experience; Mrs. Jeness Miller, Artistic and Sensible Dress for Street Wear; Frances E. Russell, Lines of Beauty; Frances M. Steele, Artistic Dress. *Arena*, Sept., 20 pp.
 Guilds and Guilds—. A Contribution to the History of the Laws in Trades, Mercantile, and Social Unions. Gustave Ravené. *Green Bag*, Aug., 3 pp.
 Homestead Strike (The). 1. A Congressional View, The Hon. W. C. Oates, Chairman Congressional Investigating Committee; 2. A Constitutional View, The Hon. George T. Curtis; 3. A Knight of Labor's View, Master Workman Powderly. *N. A. Rev.*, Sept., 21 pp.
 Innocence versus Ignorance. Amélie Rives. *N. A. Rev.*, Sept., 6 pp. A discussion of the question in its bearing upon the moral education of young girls.
 Lynch Law in the South. W. Cabell Bruce. *N. A. Rev.*, Sept., 2½ pp.
 New England Boyhood. III. Edward Everett Hale. *Atlantic*; Sept., 8 pp.
 Penological Law Reforms, Some Reflections on. Percy Edwards. *Green Bag*, Aug., 3½ pp.
 Plutocracy, The Menace of. B. C. Flower. *Arena*, Sept., 9 pp. A very timely article bearing upon the labor question.
 Roads (Good), The Demand for. Alfred Sears, C.E. *Republican Mag.*, Aug., 10 pp.
 Russia and America. Horace A. Cutter. *Overland*, Sept., 3 pp. The point made is that Russia has ever been friendly to the United States.

UNCLASSIFIED.

Alaska, Pioneer Packhorses in. I. The Advance. E. J. Glave. *Century*, Sept., 12 pp. Illus.
 Cliff-Dwellers in the Cañon. Olive Thorne Miller. *Atlantic*, Sept., 8 pp. Descriptive of a visit to the Cheyenne Cañon, Colorado.
 Columbus (Christopher). V. The New World. Emilio Castelar. *Century*, Sept., 12 pp. With Map.
 Civil War (the), The Crisis of. Geo. H. Haupt. *Century*, Sept., 3 pp.
 Death-Masks, A Collection of. Laurence Hutton. *Harper's*, Sept., 13 pp. Illus. Description of the death-masks of distinguished persons.
 Decedents' Estates, Lawyers and. Wm. A. McClean. *Green Bag*, Aug., 3 pp.
 Elk-Hunt (An) at Two-Ocean Pass. Theodore Roosevelt. *Century*, Sept., 7 pp.
 Fox-Hunting in the Genesee Valley. Edward S. Martin. *Harper's*, Sept., 14 pp. Illus. Descriptive.
 French Revolution (the), Scenes from; From the Unpublished Letters of the Comte de Lally. *New Rev.*, London, Aug., 20 pp.
 Garza Raid (The) and Its Lessons. M. Romero, Mexican Minister of Finance. *N. A. Rev.*, Sept., 14 pp.
 Labrador, The Grand Falls of. H. G. Bryant. *Century*, Sept., 13 pp. Illus. Descriptive.
 Hadrian's British Wall, Along. F. H. Abell. *Nat. Rev.*, London, Aug., 12 pp.
 Los Farallones de Los Frayles. Charles S. Greene. *Overland*, Sept., 20 pp. Illus. Descriptive of the Farallon Islands.
 Law Firm of Women. Laura G. Smith. *Ladies' Home Jour.*, Sept. With Portraits. Mrs. Pier and her daughters, of Milwaukee.
 Historical Discovery (An Interesting). John S. Hittell. *Overland*, Sept., 9 pp. The writer claims to have discovered the real cause of the fall of the Roman Empire.
 Mendocino Redwoods (the), Staging in. II. Ninetta Eames. *Overland*, Sept., 20 pp. Illus. Descriptive.
 Mont Blanc, The First Ascent of. Richard Edgecumbe. *Nat. Rev.*, London, Aug., 11 pp.
 Quail and Quail-Shooting. J. A. A. Robinos. *Overland*, Sept., 13 pp. Illus. Descriptive of the sport in California.
 Rivarol, Lady Colin Campbell. *Nat. Rev.*, London, Aug., 15 pp.
 Scotland, How to See.—II. Some Memory Pictures. W. J. Dawson. *Young Man*, Aug., 4 pp. Illus.
 Tongue (The). R. Vashon Rogers. *Green Bag*, Aug., 7½ pp. Laws punishing the crimes of speech, as perjury, etc.
 Voltaire and England. Mrs. Arthur Kennard. *Nat. Rev.*, London, Aug., 19 pp.
 Washington: The Evergreen State. Julian Ralph. *Harper's*, Sept., 14 pp. With map. The resources, developments, and prospects of the new State.

GERMAN.

Africa (South). A Lion Hunt in. *Ueber Land und Meer*, Aug., 1 p.
 African Reminiscences. Hanna Bieber-Boehm. *Ueber Land und Meer*, Stuttgart, Aug., 4 pp.
 Blood Superstition (The). *Ueber Land und Meer*, Aug., 2 pp.
 Diets (Popular) and Popular Dishes. Dr. Karl Vogt. *Vom Fels zum Meer*, Aug., 5 pp.

Ear (the), A Chapter Concerning. Dr. Kornel Lechtenberg. *Ueber Land und Meer*, Aug., 1 p.

Food-Substances, The Preservation of. Dr. Alex. Winckler. *Ueber Land und Meer*, Aug., 1 p.

Frederick the Great as Moral Teacher. A. Düring. *Preussische Jahrbücher*, Aug., 15 pp.

German Military-Sanitation Corps. *Ueber Land und Meer*, Aug., 3 pp.

Glass (White) Manufacture. *Der Stein der Weisen*, Aug., 6 pp. Illus.

Ice (the), The Battle on. A Decisive Russo-German Engagement in 1242. Paul Rohrbach. *Preussische Jahrbücher*, Aug., 9 pp.

Innocence, A Protection for. *Ueber Land und Meer*, Stuttgart, 1 p. The old judicial proceeding in which, in the absence of adequate proof, the accused was permitted to swear to his own innocence, calling on God to strike him dead if he swore falsely.

Masurisch Lakes (The). Richard Skowronnek. *Gartenlaube*, July, 3 pp. A description of the lake country in Northeast Prussia from Angerburg to Jolansburg.

Playing-Cards. H. Scheurplug. *Der Stein der Weisen*, Aug., 6 pp. Illus.

Riding-Schools. L. von Heydebrand und der Lasa. *Der Stein der Weisen*, Aug., 4 pp. Illus.

Schiller, and the Fate-Idea. Walter Ribbeck. *Preussische Jahrbücher*, Aug., 12 pp.

Superstition, Tragedies and Comedies of. C. Hecker. *Gartenlaube*, July, 3 pp.

Swiss Irridentism. *Preussische Jahrbücher*, Aug., 7 pp.

Theology (the Newest), History of. Alfred Heubaum. *Preussische Jahrbücher*, Aug., 26 pp.

The Schneekoppe (Snowcaps). *Der Stein der Weisen*, Aug., 3 pp.

Thunder and Lightning, Dread of. P. K. Rosegger. *Deutsche Rev.*, Aug., 6 pp.

Torpedos and Torpedo-Boats. Reinhold Werner. *Vom Fels zum Meer*, Aug., 9 pp.

Venezuela, A Forgotten German Colony in. K. Goebel. *Deutsche Rev.*, Aug., 8 pp.

Books of the Week.

AMERICAN.

America (the New World Called), History of. Edward J. Paine. Macmillan & Co. Vol. I. Cloth, \$3.

American Life, Silhouettes of. Rebecca Harding Davis. Charles Scribner's Sons. Cloth, \$1.

Animal Life, The Study of. J. Arthur Thomson. Charles Scribner's Sons. University Extension Manuals. Cloth, \$1.50.

Bimetallism, The Case Against. Robert Giffen. Macmillan & Co. Cloth, \$2.

* Briggs (Prof.), The Case Against. Official Papers in the Case Against Professor Briggs, with his Arguments before the New York Presbytery and the General Assembly. Charles Scribner's Sons. Paper, 50c.

Chautauqua Lake, The Silva of. J. T. Edwards, D.D. H. H. Otis, Buffalo, Cloth, Illus., \$1.

Columbus (Christopher), Writings of. Translations of the Letters of the Discoverer. Collected by Paul Leicester Ford. Charles L. Webster & Co.

Delsarte Culture (Americanized). Emily M. Bishop. E. M. Bishop, Washington. Cloth, \$1.25.

Education (Modern), The History of: An Account of the Course of Educational Opinion and Practice from the Revival of Learning to the Present Decade. Prof. S. G. Williams. C. W. Bardeen, Syracuse. Cloth, \$1.

Eton (A French); or, Middle-Class Education and the State, to which is added Schools and Universities in France, being part of a volume on "Schools and Universities on the Continent," published in 1868. 12mo. Matthew Arnold. Macmillan & Co. Cloth, \$1.75.

French Revolution (the), The Statesmen and Orators of, The Principal Speeches of. Edited with Introduction, Notes, and Indices by H. Morse Stephens. Macmillan & Co. Vols. I and II. Cloth, \$5.

His Life's Magnet. Theodora Elmslie. D. Appleton & Co. Paper, 50c.

Imperial Federation, The Problem of National Unity. George R. Parkin, M.A. With Map. Macmillan & Co. Cloth, \$1.25.

Intellectual Pursuits; or, Culture by Self-Help. Robert Waters. Worthington Co. Cloth, \$1.25.

Kanana, The Lance of: A Story of Arabia. H. W. French. D. Lothrop Co., Boston. Cloth, Illus., \$1.

Napoleon's Life and Character as Illustrated by His Conversations, Letters, and the Writings of His Associates. E. O. Chapman. Worthington Co. Cloth, Illus., \$2.25.

Paddles and Politics Down the Danube. By Poulney Bigelow. No. 6 of "Fiction, Fact, and Fancy Series," edited by Author Stedman. Charles L. Webster & Co. Cloth, 75c.

Politics, The Sunny Side of; or, Wit and Humor from Convention, canvass, and Congress. Compiled by H. F. Reddall. The Price-McGill Co., St. Paul. Paper, 50c.

Public Finance. Prof. C. F. Bastable. Macmillan & Co. Cloth, \$4.

Sacramentals (The) of the Holy Catholic Church. The Rev. A. A. Lambing. Benziger Bros. Cloth, \$1.25.

Sacred Books of the East. Vol. XXX. The Grihya-Sutras. Rules of Vedic Domestic Ceremonies. Translated by Hermann Oldenberg. Part II. 8vo. Cloth, \$3.25. Vol. XXXVII. Pahlavi Texts. Translated by E. W. West. Part IV. Contents of the Naski. Macmillan & Co. Cloth, \$3.75.

Socialism: A Chapter of the Author's Moral Philosophy. The Rev. Victor Cathrein. Edited by The Rev. James Conway. Benziger Bros. Paper, 75c.

Spoil of Office. A Novel of Western Life. Hamlin Garland. Arena Pub. Co., Boston. Paper, 50c. cloth, \$1.

State (the), The Theory of. Prof. J. K. Bluntschild. Authorized English Translation from the Sixth German Edition. Macmillan & Co. Cloth, \$3.

The Child of the Ball. Pedro Antonio de Alarcon. Translated by Mary J. Serano. Cassell Pub. Co. Paper, 50c.

University Extension, Handbook of. No. 1. Edited by George F. James, M.A., General Secretary of the American Society for the Extension of University Teaching. Amer. Society for Extension of University Teaching, Philadelphia. Cloth, \$1.

Velamorta, The Swan of. Emilia Pardo Bazan. Translated by Mary J. Serano. Cassell Pub. Co. Paper, 50c.

Zillah: A Romance. Joseph Hocking. Ward, Lock, Bowden, & Co. Cloth.

Current Events.

Wednesday, August 24.

Grand Master Sweeney declares the strike of switchmen at Buffalo "off"—the chiefs of other railway labor unions having decided not to order a sympathetic strike.....Congressman Belden is renominated in the XXVIIIth New York District.....The Supreme Lodge of the Knights of Pythias continues its session at Kansas City.....In New York City, officers of the "Finance Trading Company" are arrested on charges of fraud.

Reports from Brazil say that atrocities are being committed in Rio Grande do Sul, and that the country is in a wretched condition.....It is reported that the intense heat has caused great loss of life and damage to crops throughout Europe.....It is said that strenuous precautions against cholera have been adopted in London and Antwerp, and that the disease is declining in Russia.....Mr. Gladstone is re-elected to Parliament in Midlothian, and Sir William Vernon Harcourt in Derby.

Thursday, August 25.

Grand Master Sweeney is attacked and severely beaten by a striking switchman in Buffalo; a boy of seventeen, who with others was throwing stones at the 2nd Regiment, is shot; about 1,500 soldiers leave Buffalo; it is estimated that the total expense of the military occupation will be \$150,000.....Upwards of 200 employees of the 29th Street Carnegie mill at Pittsburgh begin a sympathy strike.....Chancellor McGill, at Trenton, renders a decision against the coal combine.....John Randolph Tucker, of Virginia, delivers the annual address before the American Bar Association.....In New York City, the baggage of suspected immigrants is thoroughly fumigated; on account of cholera the Hamburg-American Line announces the discontinuance of its cabin-passenger service with Hamburg.....Prices of coal are again advanced.....Suit is brought in the Supreme Court to compel a redistricting of Brooklyn.

Berlin and Vienna establish a rigid quarantine against Hamburg; deaths from cholera in Russia during the preceding twenty-four hours, 2,743.....Two dynamite explosions occur at Trieste, doing little damage.....Another revolt against the Ameer of Afghanistan is reported.

Friday, August 26.

Intimidation of non-union men continues at Buffalo; all militia except the Fourth Brigade leave the city.....The President makes an address at Malone, N. Y.....The Chautauqua Assembly holds its closing exercises for the season.....The American Bar Association, at Saratoga, elects officers and has a banquet.....The yacht *Wapiti*, with Hiram W. Sibley, of New York City, and party, are reported lost in Georgia Bay; the cook and one other person escaped.....The American merchant steamship *Caracas* reports that while in the harbor of Puerto Cabello six refugees were forcibly taken from her decks by a Venezuelan general and a band of armed men.....In New York City, a man leaps with suicidal intent, from the High Bridge into the Harlem River, but is only slightly hurt.

Two cases of cholera are found on a Hamburg steamer at Gravesend, England; a case is discovered in Berlin.....An explosion and fire in a Welsh coal pit causes the death of about 150 miners.....John Morley is re-elected to the House of Commons from Newcastle-on-Tyne by an increased majority.....The Ameer of Afghanistan says he can no longer endure the hostile action of Russia, and asks the Indian Government for instructions.

Saturday, August 27.

The Erie road calls on the authorities at Buffalo for better protection; more soldiers are withdrawn.....A farmer, although shot twice from ambush, clears obstructions from a railroad track, averting a disaster at Enon Valley, Pa.....Governor Flower makes a speech at Malone.....In New York City the Metropolitan Opera House is badly damaged by fire; another fire destroys seven factory buildings and injures several persons, one fatally.....Four regiments return from Buffalo.

The International Peace Congress at Berne adjourns.....Forty-seven miners are rescued from the coal-pit disaster in Wales.....Two cases of cholera occur at Glasgow.

Sunday, August 28.

The two remaining regiments at Buffalo are relieved from guard duty.....Secretary of the Treasury Foster addresses the National Service meeting at Asbury Park.....The German-American Republican Union of Chicago issues an address to voters.....Socialists hold a national convention in New York City, and nominate a Presidential ticket; eight delegates present.

New cases of cholera are reported in Hamburg and Havre; 2,869 deaths are reported in Russia for Thursday.....It is said that Russia and England are likely to reach a settlement of the Pamir dispute.

Monday, August 29.

Secretary of State Foster and Private Secretary Halford visit the President at Loon Lake.....Dr. Oliver Wendell Holmes celebrates his eighty-third birthday, at Beverly Farms, Mass.....Testimony in Fall River murder case shows that Miss Lizzie Borden made three attempts to get prussic acid on the day before the murder.....In New York City orders are issued to various municipal departments regarding the sanitary condition of the city, in view of the possible coming of cholera.

Cholera appears at Bremen; also at Dundee, and cases are reported from other places in Great Britain; sixty new cases and twenty-four deaths are reported in Havre; there is an apparent abatement in Hamburg.....Moorish troops are said to have defeated the main body of the insurgents, after burning four villages.

Tuesday, August 30.

The President leaves Loon Lake for the City of New York.....About 500 men are concerned in the strike at Pittsburgh.....Nebraska Democrats nominate a State ticket headed by J. Sterling Morton for Governor.....Professor Wood testifies in the Borden case that he found no poison in the stomachs of the murdered couple and no blood on the hatchets taken from the house.....At the Port of New York vessels are detained at Quarantine to be inspected for cholera cases; the City Health Department takes active measures to prevent the disease reaching New York City.....Striking shoemakers in Brooklyn assault non-union workers.

Cholera appears in London and Liverpool; is spreading in Antwerp and Havre; and abates decidedly in Hamburg.....It is reported that the Sultan's troops were defeated by the Anghera tribesmen in Morocco.

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